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ABSTRACT

This curriculum guide emphasizes a multicultural approach to the teaching of social studies in grades one through three. The guide is organized around three principal objectives. The first objective is for children to describe how cultural heritage is transmitted through the recognition of special days. Lesson plans presented under this objective focus on New Years celebrations, independence days, "appreciation days" (e.g., Mother's Day), Thanksgiving days, and religious holidays of various nations and ethnic/religious groups. The second objective is for children to describe how cultural heritage is transmitted through the recognition of national heroes and famous leaders. The lesson plans in this section provide biographical information on important historical and contemporary figures in the United States and around the world. The third objective is for children to describe how cultural heritage is transmitted through legends and folk tales. Lesson plans here center around the examination of nature myths, legendary heroes, stories with moral values, and stories of legendary "little people." Appended to the guide are additional background information for teachers, and lists of media materials and producers of audiovisual materials. (GC)

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US
A CULTURAL MOSAIC PROGRAM

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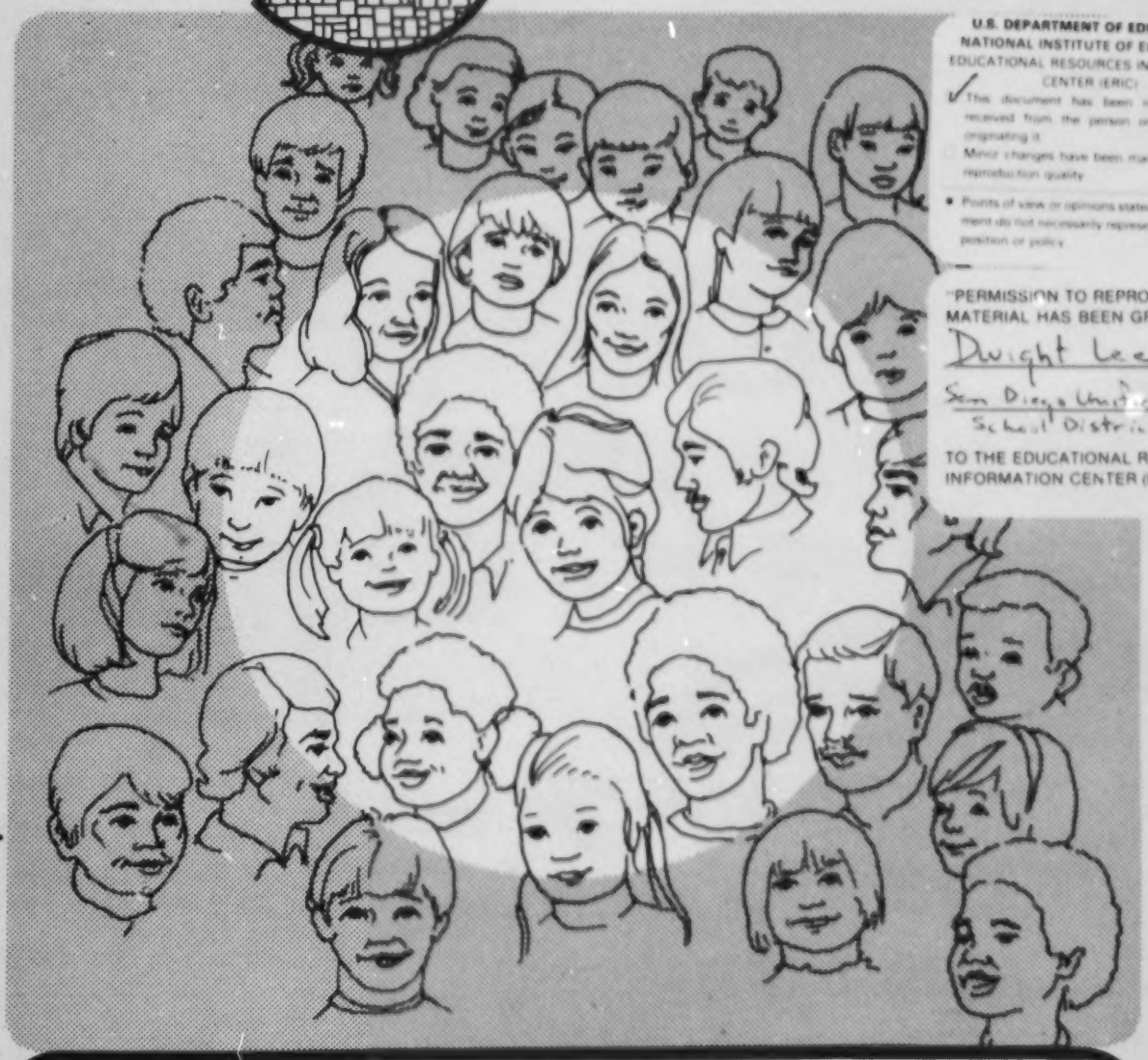

UD 022 107

GROUPS: Alike and Different

A SOCIAL STUDIES UNIT FOR LEVEL 2
(GRADES 2, 1-2, 1-2-3)

San Diego City Schools
San Diego, California
1978

US: A Cultural Mosaic

GROUPS: ALIKE AND DIFFERENT

A Social Studies Unit for Level 2
(Grades 2, 1-2, 1-2-3)

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San Diego City Schools
San Diego, California
1978

Unedited

PREFACE

In the last several years many efforts have been made to infuse a multicultural orientation into the San Diego City Schools curriculum. While most earlier efforts were aimed at secondary levels, research has consistently shown that attitudes are formed at an early age. Accordingly, in the fall of 1974 curriculum resource staff began developing a multicultural program for the primary grades.

This program had a social studies base, but incorporated correlated activities from language arts, music, and art. The initial levels of the program were implemented in schools in 1975-76.

Since that time work has continued on the program, correlating it with the implementation of new 1978-79 social studies text materials. These developmental efforts were undertaken by curriculum writers chosen from the ranks of the district's resource staff and teachers, assisted by committees of district teachers, administrators, and community representatives.

The result of these efforts is a program entitled *US: A Cultural Mosaic*, composed of six levels for elementary grades. Level 1 begins with a study of the family, and successive levels study group, community, state, nation, and a region of the world. Each level is designed to help students develop an appreciation of the similarities and differences of individuals and groups which compose American society.

Elisa L. Sanchez
Assistant Superintendent
Programs Division

RATIONALE FOR THE *US* PROGRAM

Most research indicates attitudes are formed at an early age and that many attitudes may be well-established by the time the child completes elementary grades. The *US: A Cultural Mosaic* program was developed with this in mind and is designed to help children develop positive attitudes about themselves and others. It is based upon the idea of helping children to see that similarities among people are those traits which make them members of the human family, and differences among people are those characteristics which make each person special and unique.

It is hoped that through experiencing this program children will begin to see that differences need not be negative; but rather, they are positive and add interest and richness to life. This approach will help make children aware that one of the beauties of America is that it is a nation of many people whose cultures have interwoven to create a composite culture richer than any single culture from which it is drawn. This may be viewed as a mosaic in which each piece is distinct and adds to the beauty of the whole.

Earlier approaches to multicultural education tended to stress heroes and holidays. In the *US: A Cultural Mosaic* program heroes and holidays are taught, but as part of a larger examination of the similarities and differences shared by people from many backgrounds. The similarities and differences of cultural values are studied in the settings of family, group, community, state, nation, and region of the world. At each level of the expanding circle, history and geography are used as vehicles to explore these cultural similarities and differences.

SOME THOUGHTS BEFORE BEGINNING

Teachers have long had intimate familiarity with the concept of balance. We have had learning conveniently divided into domains for us, and we know that the cognitive, affective, and psychomotor domains are all-important and that we should not emphasize one at the expense of the others. We know that the development of children's minds is important, but we must not neglect the development of their bodies or their appreciation for the aesthetic side of life.

Instruction in the area of multicultural education requires the teacher to internalize and project still another balance. For many years individual and cultural differences were brushed aside with the oversimplification that "we are all really alike." This was often referred to as a whitewash attempt to mold all Americans into the image of Euro-Americans. In recent years the pendulum has swung, and multicultural education often takes the form of festivals in which members of a cultural group are portrayed either as all dressing in a given way or all eating the same food or all performing the same ceremony.

Portraying all members of a group as acting in a given way can generally be considered stereotyping. For example, all Mexican Americans do not eat tacos at every meal. All Asian Americans do not use chopsticks to eat chow mein at each meal. All American Indians do not dance around a fire while wearing feathered headgear every time they get together. All Black Americans do not eat black-eyed peas and chitlins as their only food.

Hence, there is a need for a new kind of balance. To ignore ethnic and cultural differences would, indeed, be to deny one of the major sources of beauty and excitement in American life. On the other hand, to portray members of such groups only in their assumed native settings is a form of stereotyping that can create images and attitudes more damaging than if the topic had never been brought into the classroom. A recent journal article summarized this balance as follows:

> The fine line between stereotyping and authenticity is often hard to see. In most cases, the former draws upon the latter as a base, exploiting and vulgarizing it, and frequently a stereotype escapes notice altogether because it is so subtle. Certain stereotypes become even more "acceptable" to white America than reality, forming the basis of distorted generalizations about people, their culture, traditions, attitudes, and history.*

In preparing these handbooks the writers have worked closely with a community-based advisory committee which included representatives from various ethnic groups. These persons have helped sensitize the writers to many of the subtle forms stereotyping can take. For example, the American Indian member of the committee once questioned why almost all references to the Indians are in the past tense. He reminded us that such past tense references create the image that Indians no longer exist and reinforce the stereotype that "The only good Indian is a dead Indian." The implications of such subtleties are immense.

These cautions are not intended to frighten teachers away from incorporating multicultural programs into their instruction. On the contrary, the writers sincerely hope that the sensitivities they have gained are reflected in these handbooks and that the activities and materials contained in the *US: A Cultural Mosaic* program will help teachers and children develop the same balance of sensitivity when interacting with other human beings.

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*"How Children's Books Distort the Asian American Image," *Interracial Books for Children Bulletin*, Vol. 1, Nos. 2 and 3, 1976, p. 5.

PROGRAM DESCRIPTION

The *US: A Cultural Mosaic* program is a sequential social studies curriculum with a multicultural focus. It provides opportunities for students to explore people, places, and events from multiple perspectives. Each level revolves around a teacher's handbook which contains activities in which students become actively involved. The levels of the programs are:

1. *Families: Alike and Different*

   The first level compares the similarities and differences that exist between and among families and helps children recognize that families are a major transmitter of cultural heritage.

2. *Groups: Alike and Different*

   This unit compares the similarities and differences that exist between and among cultural groups as transmitters of cultural heritage through the recognition of special days, special people, and folklore and legends.

3. *San Diego: A Cultural Mosaic*

   The third level examines San Diego geographically and culturally and enables children to recognize that San Diego is a mosaic of people and neighborhoods.

4. *California: A Cultural Mosaic*

   This unit of instruction examines California geographically and culturally and enables children to recognize that California is a mosaic of many cultures.

5. *The United States: A Cultural Mosaic*

   This level examines the United States geographically and culturally and enables children to recognize that the entire country is a mosaic of many cultures. It further enables children to recognize that many different groups of people have added to the quality of American life.

6. *Latin America: A Cultural Mosaic*

   The last level examines the region of Latin America geographically and culturally and enables children to recognize that Latin America is a mosaic of many cultures.

Instructional Materials

Each level is accompanied by a unit set of materials which support the teacher-directed activities contained within the teacher's handbook. These sets of material are sent to schools on a prescheduled basis.

In addition to the unit set materials, the Instructional Media Center catalogs many items to support the instruction in this program. Many of these are listed in the program guides, but teachers should consult the current *AV Materials Catalog* for recent acquisitions.

GENERAL TEACHING STRATEGIES

Building a Climate

Interpersonal relations are the most important elements in the classroom. They can greatly affect both the what and the how of learning. Therefore, it is desirable for the teacher to create and foster a climate conducive to their positive development.

The nature of the *US: A Cultural Mosaic* program makes it crucial that the climate of the classroom be free and open. The teacher has primary control over this factor, but every member of the class contributes to its development.

The teacher is responsible for modeling certain accepting behaviors for students. S/He must create a warm atmosphere by relating to children as human beings, listening to them, warmly touching them, and enjoying them.

The teacher must also model an acceptance of all students' worth and dignity: what they say, what they feel, what they produce, and what they are. Acceptance must be indicated nonverbally (with nods, eye contact, smiles, touches) as well as verbally.

Questioning

Questioning is used extensively throughout this program to get ideas, opinions, and feelings of students out in the open. The teacher must use open-ended questions which allow wide participation and elicit a wide variety of responses. The teacher must also accept all responses sincerely. Remember that acceptance is modeled both verbally and nonverbally.

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GOAL: THE CHILD WILL RECOGNIZE THE SIMILARITIES AND DIFFERENCES AMONG GROUPS AS TRANSMITTERS OF CULTURAL HERITAGE.

Objective 1

The child will be able to describe how groups transmit cultural heritage through the recognition of special days and what those special days mean to each group.

Objective 2

The child will be able to describe how groups transmit cultural heritage through the recognition of special persons and what those persons signify to each group.

Objective 3

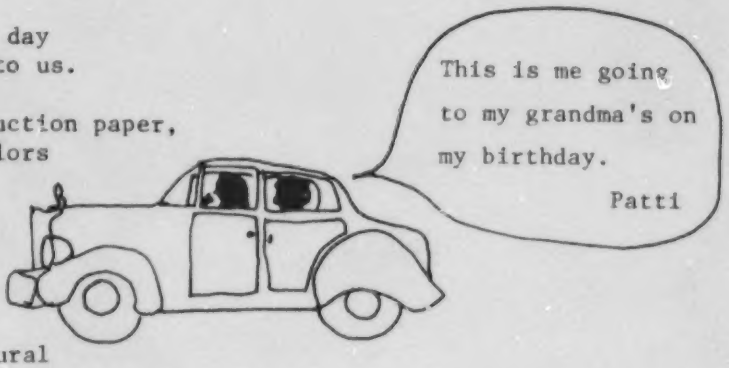
The child will be able to describe how groups transmit cultural heritage through legends and folk tales.

OBJECTIVE 1: *The child will be able to describe how groups transmit cultural heritage through the recognition of special days and what those special days mean to each group.*

ACTIVITY 103: *A Talking Mural*

Learning: Each of us has a day that is special to us.

Materials: 12" x 18" construction paper, assorted colors
tempera paint
chalk
paper scraps
paste
scissors
large butcher paper for mural



Procedure: Have children think about their last birthday or their next birthday (whichever is closer). Ask them to think about something special about the day: what they did or would like to do. Does their family perhaps have a special custom for birthdays? (E.g., the birthday person gets to choose a special place to go, a special thing to do, a special thing to wear, a special treat, a special kind of party?)

Say: "Thinking of materials that we have at school, what are some ways that you could show the special thing about your birthday?" (Print, draw, cut or tear paper.)

After the children have decided what materials they will use, give each one a piece of 12" x 18" construction paper. (Individual children may need help focusing on the specific thing that they will show on their paper. Suggestions might include: "Show your family going to the special place. How will they go there? Show you and your family at the special place. Show you in your special clothes." Etc.)

Allow time for each child to complete her/his "special day" picture and cut around the shape. Compile all the individual shapes to form a mural. Ask each child to tell again what her/his "special thing" was. Print what the child has said in a comic-strip-type balloon near her/his special thing.

A caption for the talking mural might be "On My Birthday" or "On My Special Day."

ACTIVITY 104: *Happy Birthday in Many Languages*

Learning: After the calendar was invented and people began to measure the passing of time, the anniversary of a person's birthday or naming day began to be celebrated.

Feliz Cumpleaños

Teacher Information: In some cultures Saints' Days (or Name Days) are celebrated rather than birthdays. The tradition of parties, cakes, candles, games, and spankings all lie in beliefs of good or evil supernatural forces. The "Happy Birthday" song sung in the United States has become popular all around the world. Words in many other languages have been sung to the same tune, which was written over 60 years ago by Mildred and Patty Hill.

Procedure: Make a bulletin board for highlighting children having birthdays during a month or sun sign period. Write HAPPY BIRTHDAY on strips of tagboard with glue, and then apply package tie ribbon to form the letters.

Pronunciation key can be written below so that class members may practice giving greetings in another language. Use the tag strips as a border, or scatter over the background. Include the names, photographs, self-portraits, or baby pictures of the honored children.

Hauoli La Hanau

Some greetings which may be used are:

French, Joyeux Anniversaire--zhwah-yehs a-nee-ver-sare

German, Gelukkige Verjaardag--geh-look-keeg-ah vehr-yahr-dahg

Portuguese, Feliz Anniversário--feh-lees ah-nee-vehr-sah-ree-oh

Ev-é dialect, Ghana, Dzigbe fe yayra--dzhee-buhh fuhh yah-yeer-ah

Hawaiian, Hauoli La Hanau--ha-oo-oh-lee hah-nah-oo

Farsi, Iran, Tavallode Shoma Mobarak Bashad—tah-vah-loh-deh sho-mah moh-bahr-ahle bah-shahd

Italian, Buon Onomastico (Happy Name Day)--boo-ohn oh-noh-mahs-tee-coh; Buon Compleanno--cohm-lay-ahn-noh

Spanish, Feliz Cumpleaños--feh-lees coom-play-ahn-yos

Nigerian, E ku odun Ojo-ibi--eh koo aw-dun ow-jow-ee-bee

Tagalog, Phillippines, Maligayang bati--maah-li-gah-yang bah-tih

Vietnamese, Xin thành thât chúc môt sinh nhât day--sin tahn that chook mote sin neuht day

Russian, S. Dnyem Rozhdenya--ssdihn-yum rozh-deh-nee-yah

ACTIVITY 105: *Families Celebrate Special Days*

Learning: A special "day to remember" is one which people celebrate because it is the anniversary of something important that has happened to them or to a group that is important to them.

Materials: unit set materials, record, *Jambo* by Ella Jenkins, "It's a Holiday," side 1, band 6, level A-B kit

Teacher Information: Children may need to explore the question, "Why do we have a holiday or celebration?" before beginning this activity.

Procedure: Listen to "It's a Holiday." Listen a second time specifically for the words. Ask: "What are some things that make a day special?" "What is a special day you remember?" "What are some things you might do to have a special day like that again?" "Will you have any way of remembering or deciding when that day should be?"

Resources: book, available at IMC, 394.2 McGovern, Ann, *Why It's a Holiday*, Random House

Extended Activity: This is for more able students. Have children write about a day that was special to them. Have them include why that particular day was special to them and what happened on that day to make them remember it long after it occurred. (These may include birthdays, first communions, confirmations, recitals, Halloween, etc.)

If their special day is an anniversary of something (like their birth) that occurs once a year, have them write about what kind of day they would like for their next special day.

After writing the "special day" stories, invite children to share them with the class.

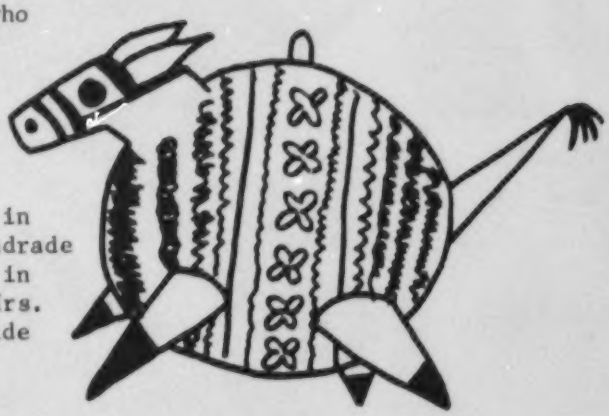
ACTIVITY 106: *The Andrade Family*

Learning: Families may celebrate special days with customs that are a part of their cultural heritage.

Materials: unit set materials, Ss "Piñata," teacher's guide to "Five Families," pp. 30-33

Teacher Information:

In this soundstrip children will meet Tony Andrade, who is six years old and in first grade. He had seven brothers and sisters ranging from 15 to two years of age.



The Andrade family lives in Phoenix, Arizona. Mr. Andrade is the equipment manager in the local high school. Mrs. Andrade is a teacher's aide in an elementary school.

The Andrade family is bilingual--they speak both Spanish and English. Tony's grandparents, who live in the house in front of Tony's house, speak only Spanish. They came to the United States from Mexico.

The filmstrip portrays Tony and his family as bicultural as evidenced by the foods they eat and customs they observe. Tortillas, beans, chili, tacos, enchiladas as well as hot dogs, hamburgers, fried chicken, and spaghetti are foods the Andrades enjoy.

The piñata is a festive part of special days in Tony's family. It is especially a part of parties observing birthdays and Christmas. The sombrero is from Mexico and is used in Tony's family as a birthday hat.

Procedure:

Prepare children for the filmstrip by telling them some things about the Andrade family. (See Teacher Information.) Be sure children understand what "bilingual" (speaking two languages) and "bicultural" (observing customs of two cultures) mean.

Show filmstrip. Discuss the filmstrip, especially focusing on the birthday party. Ask: "What were some of the things this family did to make a birthday a special day?" "Where do you think they got the piñata for the party?" "Why do you think Tony wore the big sombrero?" "Why was the big hat so special to him?"

Resources:

available at IMC:

PB Jaynes, Ruth M., *What Is a Birthday Child?*
392 Johnson, Lois, *Happy Birthdays Around the World*
RA Lenski, Lois, *Surprise for Davy*
RA Lexau, Joan M., *Me Day*
392 Price, Christine, *Happy Days, A UNICEF Book of Birthdays*
PB Reit, Seymour, *Dear Uncle Carlos*
RA Tudor, Tasha, *Becky's Birthday*

ACTIVITY 107: *A Special Kind of Piñata*

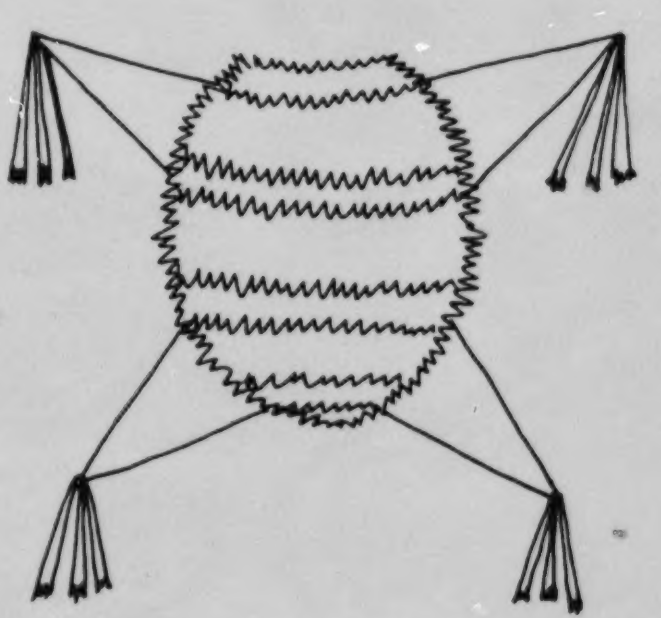
Learning: The piñata is a special part of many celebrations. It came to us from Mexico.

Materials:
- large balloon
- newspaper strips
- wheat paste
- wire or heavy cord
- tagboard
- colored tissue paper
- glue

Teacher Information: The piñata originated in Italy and was taken to Spain by travelers. It was taken to Mexico by Spanish explorers nearly 400 years ago. The people of Mexico have used it as a colorful symbol of warmth, happiness, and festivity. It has undergone some changes in construction, and as we know it today, it is made of papier-mache instead of the original clay pot. It can be made in many shapes and figures, including animals and birds, but never in the likeness of a person.

Procedure: Construct a papier-mache piñata (either each child constructing her/his own or working in small groups to construct a class piñata).

1. Blow up a large round balloon.
2. Dip strips of newspaper in wheat paste.
3. Cover balloon with three or four layers of strips dipped in paste. Dry thoroughly.
4. Cross two strands of thin wire or heavy cord under balloon and join above for hanging.
5. Cut trap door at top of balloon for putting in treats.



6. Cut five cone shapes out of cardboard or tagboard. Have tissue paper strips hang out from the tip of the cones.
7. Attach cones with tape or glue to four sides and bottom of piñata.

8. Cut three-inch strips of tissue paper. Fold in half lengthwise.

9. Make fringe by cutting in from fold. Make cuts about one inch deep and one-half inch apart.

10. Open strip and reverse fold. Glue down.

11. Glue strips of fringe in overlapping layers all over piñata.

Extended Activity: After your piñata is constructed, ask the children if they have ever had a piñata party. Discuss the fun and excitement of sharing the gifts and goodies in the piñata. Explain that this time we are going to do something different. We shall fill the piñata with a different kind of gift.

Hand out slips of paper to children with instructions to observe each other for one week, and each time they think of a compliment (something nice about each other or a good quality demonstrated by a student) write it on a slip of paper, including the person's name, and place the paper in the piñata. Stress positiveness. (Teacher, be sure you add some compliments to assure that all students receive them.)

Each day during the week of observing for compliments discuss that each person has positive qualities (elicit examples from children). Good discussion at this point will enable children to see positive behavior and encourage this behavior in all children. Seeing positive things in each other is aided by this awareness.

After a week play the piñata game. The piñata should be placed where it can hang freely. Each child is blindfolded and has three turns to break the piñata. When the piñata is finally broken, have the children find their own slips of paper (gifts).

Follow the game with a discussion of compliments as gifts that we can give each other all the time.

ACTIVITY 108: *"Las Mañanitas"*

Learning: "Happy Birthday" is sung in different languages.

Materials: IMC record, BOW 1612

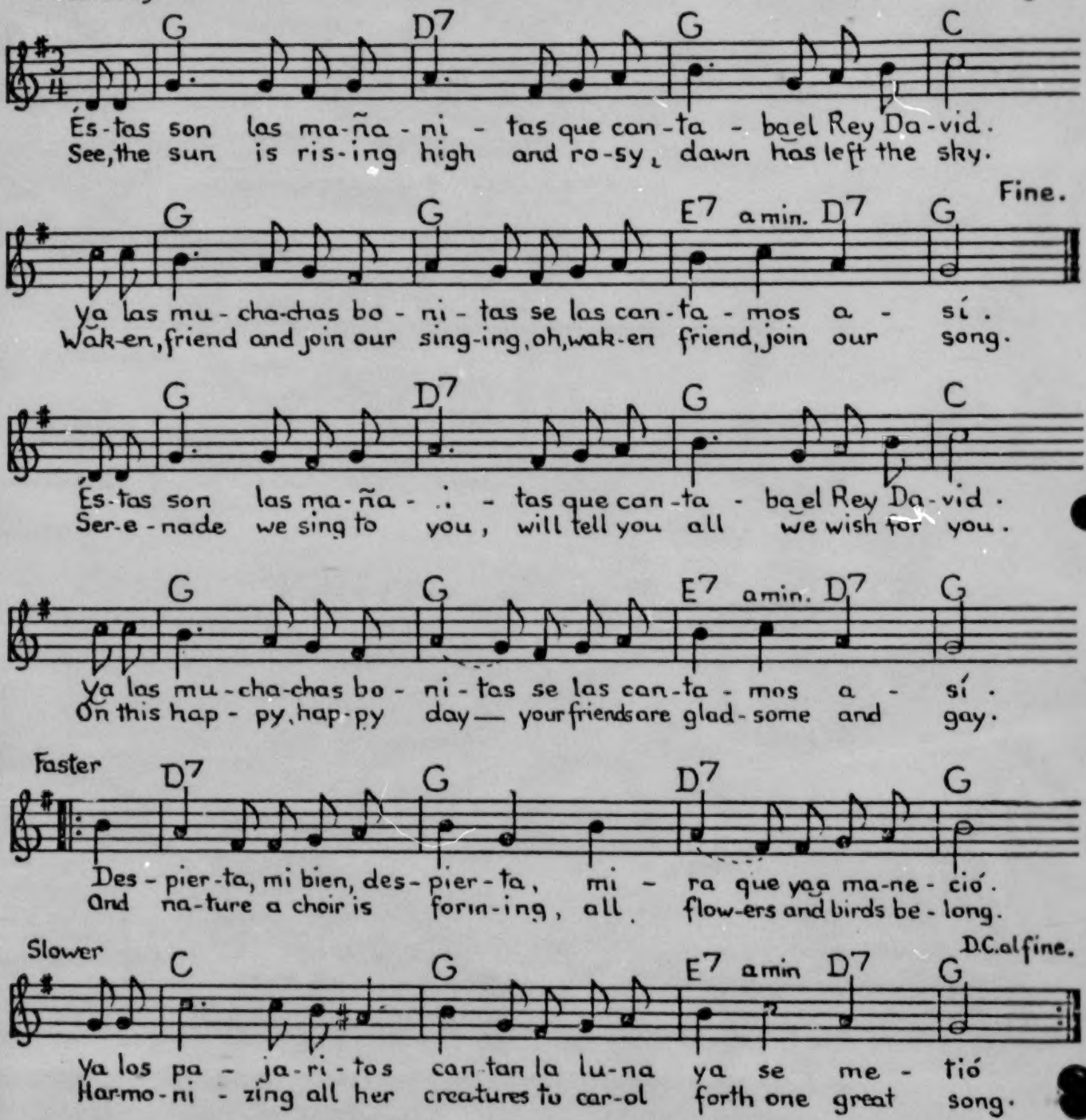
Teacher Information: "Las Mañanitas" is a Mexican folk song that is traditionally sung at birthdays. It is recorded and available at the IMC.

Procedure: Explain to class that "Happy Birthday" is sung to some children in the language of their home. In "Las Mañanitas" the birthday person is serenaded in Spanish.

Teach the song. Be sure children understand the English words.

Las Mañanitas

Moderately

Mexican Folk Song.

G D7 G C
És-tas son las ma-ña-ni-tas que can-ta-ba el Rey Da-vid.
See, the sun is ris-ing high and ro-sy, dawn has left the sky.
G G E7 a min. D7 G
Fine.
ya las mu-cha-chas bo-ni-tas se las can-ta-mos a-sí.
Wak-en, friend and join our sing-ing, oh, wak-en friend, join our song.
G D7 G C
És-tas son las ma-ña-ni-tas que can-ta-ba el Rey Da-vid.
Ser-e-nade we sing to you, will tell you all we wish for you.
G G E7 a min. D7 G
Ya las mu-cha-chas bo-ni-tas se las can-ta-mos a-sí.
On this hap-py, hap-py day — your friends are glad-some and gay.
Faster
D7 G D7 G
Des-pier-ta, mi bien, des-pier-ta, mi-ra que ya ma-ne-ció.
And na-ture a choir is form-ing, all flow-ers and birds be-long.
Slower
C G E7 a min D7 G
D.C. al fine.
Ya los pa-ja-ri-tos can-tan la lu-na ya se me-tió
Har-mo-ni-zing all her creatures to car-ol forth one great song.

ACTIVITY 109: *Try a Tortilla!*

Learning: Some families eat foods that are a part of their cultural heritage.

Materials: packaged tortillas from a market
or ingredients for making tortillas (See recipe.)

Teacher Information: Tortillas are a special kind of bread eaten in Mexico and introduced to this country by the early explorers. Tortillas may be made from corn or flour.

Procedure: tortillas

4 cups sifted flour
2 teaspoons salt
1 cup water
1/2 cup shortening

Mix all ingredients together and knead 50 times on waxed paper. Make into 12 balls and allow to sit 15 minutes in a covered bowl. Roll each ball into a thin round patty with a rolling pin (about five inches in diameter). Good luck, if you want to try patting it out! Wet hands first.

Place dough patty on hot griddle (either a cast-iron skillet or a hot plate or an electric frying pan) and brown lightly; turn and brown on the other side. Serve with butter and jam or honey.

ACTIVITY 110: *Ojo de Dios*

Learning: Families frequently celebrate the birth of a child according to beliefs and customs prevalent in their cultural heritage.

Teacher Information: Stories or legends about birth customs help pass beliefs on. In cultures where there has been a high infant mortality, a great emphasis is placed on the *first* birthday and the first few years of life. The custom of making an Ojo de Dios is believed to have begun in Mexico among the Huichol Indians of Jalisco and Nayarit.

The Ojo de Dios is made to bring a long and healthy life to the child. It is begun when a child is born. The father of the child weaves the god's eye in the center. An additional ring is added each year until the child's fifth birthday. Those who make the Ojos de Dios believe that the cross formed by the sticks symbolizes the four forces of nature: earth, fire, water, and air. The eye in the center is to ward off evil.

A legend that traces the creation of the first Ojo de Dios tells of a beautiful Aztec princess who was born blind. The gods promised to restore her sight if anyone could show what a god's eye looked like. Many attempts were made but none pleased the gods. One day the rays of the sun shining on one of the princess' tears reflected a brilliant array of colors. The girl's mother saw them, chose yarn in the colors, and wove them around crossed sticks. As soon as she had finished, the princess was able to see.

Today the Ojos de Dios may be found in homes of people from many different cultures throughout the world. They are used as decorative art and as a good omen to bring blessings to the home. Examples have been found in Egypt and Africa as well as throughout the Americas. It seems to be a universal symbol with connotations of seeing and understanding the unseen.

Materials: two balloon sticks, approximately 9" long
balls of different colored yarn
scissors

Procedure:

1. Tie two sticks at a 90° angle with yarn.

2. Go around A once; then go around B once. Proceed in the same manner with C and D. Rotate the sticks as work progresses.

3. Continue circular rotation until the ojo is the desired size. Pattern will appear on the reverse side.

4. To change colors, tie new yarn to the end of the original color at one of the sticks.

5. For a three-dimensional effect, wind yarn around stick in the opposite direction and also reverse the rotation of the sticks.

6. Keep tension even as you rotate the sticks, but loosen it a little as the pattern enlarges. If the sticks begin to bend, the tension is too tight.

Notes: For a larger ojo use 1/4" wood dowling.

For kindergarten or first graders glue two popsicle sticks together and give them a clothespin to fasten the yarn with while stopping to tie on new strands.

Display ojos in your classroom for awhile before allowing children to take them home. They make a colorful exhibit.

ACTIVITY 111: *Red Eggs and Ginger*

Learning: Special days are marked during a child's infancy.

Materials: unit set materials, booklet, *Red Eggs and Ginger* by Gordon Lew

Teacher Information: Be sure to read information on page 2 of *Red Eggs and Ginger* before you begin. Red is considered by the Chinese to be a very lucky color. Red eggs are a symbol of life and luck. Candied ginger is a treat served on special occasions.

一歲

If something new can be added to your classroom at this time (a new doll in the play home, a new puppet, a new animal), it would be an ideal time to have a naming ceremony complete with candied ginger (may be purchased from Woo Chee Chong grocery, 633 16th Street, San Diego) and red eggs.

Procedure: Read *Red Eggs and Ginger*. Be sure to allow time for children to enjoy the illustrations. Point out the Chinese in this bilingual material.

After reading, ask:

1. *What special things were done to make the naming an important event?*
2. *What special things were done for the baby party?*
3. *Why do you think the baby was in a red basket and a red blanket?*
4. *What other observances of special days for babies can you recall?* (Ojos de Dios, baptism, first tooth, first steps, first outing)

Extended Activity: After the story has been enjoyed in English, play the cassette tape so that children can hear it in Chinese. The tape is read in English by Shirley Jew, a San Diego City Schools teacher, and in Chinese by a friend of Shirley's. As the tape plays, have children look at the illustrations in the book.

A Crosscultural Look at Some

NEW YEAR'S

Celebrations

ACTIVITY 112: *January First--A New Year*

Learning: The beginning of a new year marks a new start and promises for a better year than the last.

Teacher Information: In the United States the biggest, gayest party of the year is usually planned for New Year's Eve. The next day may be spent in any number of ways--resting, watching the Rose Parade and Bowl Games on TV, visiting with family and friends, etc.

January First is the first day of the new year according to the Julian calendar. See activity 115 for information on the lunar calendar.

Procedure: Discuss the differences in the lunar calendar and the Julian calendar. Point out the reason for New Year's celebrations being observed on different days.

Discuss customs of the January First New Year (significance of midnight, New Year's parties, etc.). Discuss "New Year's resolutions." Ask: "Why do people make New Year's resolutions?"

"Have you ever made one?" "Did you keep it?" "What does your family like to do on New Year's Day?" "What do you like best about New Year's Day?" "Does your family have special customs for this special day?"

Have children think of one resolution they would make for a New Year. Ask them to write it and consider that this is a promise they are making to themselves--therefore, it should be something they can actually do! Have them sign their resolution. (Teacher: be sure you make one, too!) Collect all the resolutions. Keep them and take them out now and then to see how people are doing with keeping theirs.

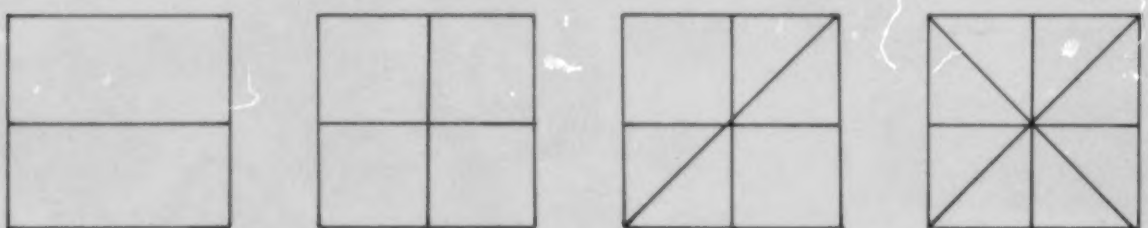
ACTIVITY 113: *Make a German Bell*

Learning: Ringing in the New Year is a custom that is observed in many parts of the world.

Material: square piece of paper

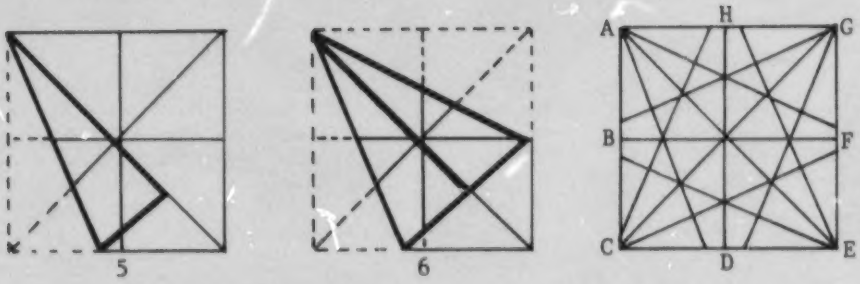
Teacher Information: Any type of paper that is not too heavy to fold may be used. The squares may be of any size. The paper can be decorated by coloring, painting, drawing with markers, etc., before being folded.

To make a German bell start with a square piece of paper. Crease each fold very sharply.



Fold on each line as shown. Open paper after each fold before making the next fold.

Make two folds in each corner as shown on following page. Open paper after each pair of folds before folding the next pair.



When all of the folds are made, the opened square will look like the lettered figure above. You can form a German bell by folding points B, H, F, and D inward at octagon points until corners A, G, E, and C are together in the center.

Display the German bells as a part of your crosscultural New Year study.

ACTIVITY 114: *Chinese New Year--Lantern Festival*

Learning: Chinese New Year celebrations represent a happy time of colorful displays, family reunions, and rededications.

Material: unit set material *Happy New Year* by Yen Liang and filmstrip "Red Envelopes"

Teacher Information: See appendix 1 for detailed background.

The exact date for Chinese New Year is predicted in local newspapers from mid-January and differs each year as it is based on a lunar calendar.

See ACTIVITY 47 in goal 1 for instructions on how to make red envelopes and their significance.

Procedure: Read the story *Happy New Year* and discuss as you read, allowing time for children to enjoy the illustrations.

After reading, ask children to recall some of the things Dee-dee and Boo did to prepare for the celebration. (Refer to the story if necessary.)

Ask what some of the adults did to get ready.

Ask children to name different kinds of things done during the New Year's festivities.

Help children recall and compare some of the ways the Chinese New Year is similar to and different from the New Year celebration they may have participated in or learned about. Parades, special foods, gifts, games, and birthdays might be discussed.

Extended Activity: Show the filmstrip "Red Envelopes" (unit set material). Even though children may have already seen this delightful filmstrip, they will enjoy it again.

Make red envelopes and distribute with messages of praise and good wishes to each other in the class or to family members.

ACTIVITY 115: *Make a Chinese Calendar*

Learning: It is necessary to keep a calendar to be able to note important days.

Materials: unit set material, book, *Happy New Year*
IMC book 301.453 Reit, Seymour, *Rice Cakes and Paper Dragons* appendix 2, "A Lunar Calendar"

Teacher Information: The Chinese calendar is a lunar calendar based on the period from one full moon to the next. The lunar month of 29 days, 12 hours, 44 minutes, and 28 seconds doesn't correspond with the solar year which governs the seasons. This requires periodic additions to compensate for the difference. The Chinese add an extra month twice in five years. We add an extra day in February every four years.

In Chinese astrology a person is said to reflect certain characteristics associated with each of the animals which govern the year of their birth. The months are designated by the same animals, but they are less important as month symbols since everyone becomes one year older on New Year's Day.

Nowadays the Chinese zodiac chart is read and thought of as merely entertaining. Most Chinese do not take the zodiac chart seriously. It is quite similar to the horoscope published in newspapers.

BOAR
MOUSE
OX
TIGER
RABBIT
DRAGON
SNAKE
HORSE
MONKEY
SHEEP
DOG
ROOSTER
1970
1969

Procedure: Tell children this legend:

> "An ancient legend tells that Lord Buddha once invited all the animals to a great meeting. Only 12 animals came. To honor these animals Buddha named a special year for each one. The year's cycle begins with the year of the mouse, then the ox, the tiger, the rabbit, the dragon, the serpent, the horse, the sheep, the monkey, the cock, the dog, and last the year of the boar."

After reading the story, distribute copies of the zodiac calendar on page 124. Have children cut across the circle on lines to separate into pie-shaped pieces.

Next distribute the key to the lunar calendar, listing the order of the Chinese year (appendix 12). Tell children to paste the pie-shaped pieces on a sheet of paper in the correct order, using the key.

Have each child find the year of her/his birth on the key and draw a picture of that animal in the lower right-hand corner.

Using the key, have children find this year's symbol. What will the symbol be next year?

Extended Activity: Included in appendix 3 is a list of the characteristics or traits common to people born in each year. Children may enjoy hearing their own and consider how true they feel the traits are for them.

ACTIVITY 116: *A New Year's Lantern*

Learning: Colorful paper lanterns are used by Chinese Americans in celebrating the New Year.

Materials:
construction paper
paint
brushes
water containers
scissors
paste
yellow tissue paper

Teacher Information: The tissue paper insert gives the lantern an appearance of being lighted and helps it maintain its roundness.

Procedure: Paint a colorful design or picture on a sheet of construction paper. When dry, fold the paper in half lengthwise with the design on the outside. Draw a one-inch margin along the open edge opposite the fold. Make cuts approximately one-half inch wide, beginning at the fold and ending at the margin line. Cut yellow tissue paper the same length as the construction paper but two inches narrower. Paste along the underside of each margin of the paper lantern. Paste to the yellow tissue paper, putting paper edges together. Overlap the margin ends at top and bottom and secure with paste. Paste or staple a handle to the top.

Display the New Year's lanterns.

ACTIVITY 117: *Make a Dragon Mask*

Learning: Costumes are a part of some special days.

Materials:
2 large grocery bags
white construction paper
black construction paper
green construction paper
crepe paper
felt
glue
tape
stapler

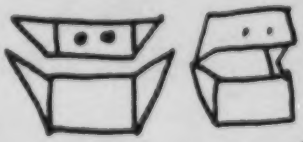
Teacher Information: The Dancing Dragon is a significant part of the Chinese New Year celebration. Symbolically, it winds its way up and down streets to bring good wishes and scare away evil.

The dragon mask can be used for *Catching the Dragon's Tail Game*, ACTIVITY 118.

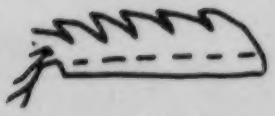
1. Cut an eye opening in one of the narrow sides of a grocery bag.

2. Children can color and fringe bottom of bag.

3. Cut two mouth pieces out of second grocery bag; fold as shown (to fit narrow side of bag). Tape pieces together at side.

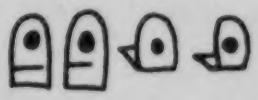


4. Cut fin from construction paper 6" x 18" (half of 12" x 18" piece). Make fold about 1" up on straight side of paper.

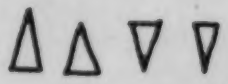


5. Cut tongue of colored felt. Staple to lower mouthpiece.

6. Cut eyes from white construction paper, and black circle for children to glue on. Make fold about 1" up on straight edge.



7. Children cut four white teeth and glue on mouth.



8. Children glue fin and eyes on top of bag.

9. Teacher staples crepe paper streamer to fin and mouth to bag.

This is adapted from *Easy Costumes You Don't Have to Sew* by Goldie Taub Chernof.

ACTIVITY 118: *Catching the Dragon's Tail Game*

Learning: Games are a part of some special days.

Materials: IMC book, Politi, Leo, *Moy, Moy*
dragon's head and tail
10 or more children

Procedure: After reading *Moy, Moy*, review the pages that show children playing the Dragon Game. Plan to make a dragon's head and tail from cardboard boxes, using paint, construction paper, or tissue. The game may be played indoors or out as space permits. The rules are:

1. Have all players form a line, placing hands on one another's shoulders.
2. Name the first person the dragon's head.
3. Name the last person the dragon's tail.
4. The dragon's head maneuvers and makes the line weave about as it tries to tag the tail.

5. The rest of the players in the line maneuver to keep the head from catching the tail.

6. The same person remains the head if s/he catches the tail.

7. As soon as anyone lets go of the shoulders of the person in front, the dragon dies, and the next person in line is the head of a new dragon.

8. Continue until everyone has had a turn.

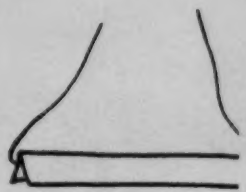
ACTIVITY 119: *A New Year's Scroll*

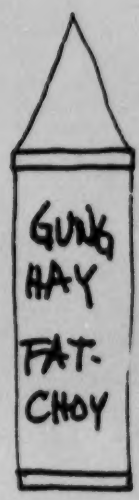
Learning: Scrolls with Chinese symbols for "Happy New Year" are displayed by Chinese Americans during their New Year celebration.

Materials:
red tissue paper
black construction paper
string
black watercolors or thinned black tempera
brushes
water container
newsprint
pencils
paste
chalk, white
symbols for "Happy New Year"--
"Gung-Hay-Fat-Choy"

Teacher Information: A feeling of open space is essential in all Asian art. Encourage children to plan their scrolls carefully, using only two or three objects plus the symbol so that most of the paper is empty.

Procedure: Sketch several ideas for scrolls. Discuss and select the best sketch. Resketch on tissue using board chalk. Paint and allow to dry. Fold two narrow bands of black construction paper in half. Place string in fold of one piece. Paste the top edge of the scroll inside the construction paper with the string. Paste on the illustration. Paste the other piece at the bottom of the scroll.





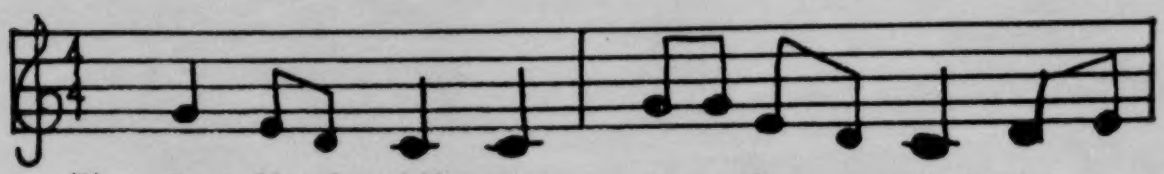
Note: The symbols for the Chinese New Year could be duplicated. The children could color them black and paste them onto their scrolls so that they will bear the authentic characters.

Resources: REACT books, audiovisual materials, etc., would be good but not essential (REACT Plan Card U 6.15--Student Activity Sheets 28 and 29).

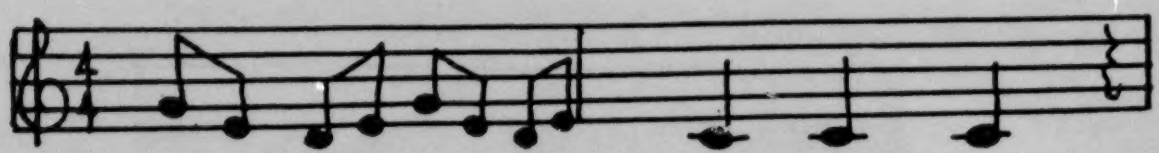
ACTIVITY 120: *Chinese New Year Song*

Learning: Music is a part of some special days.

Procedure: Teach children the song.

A CHINESE NEW YEAR SONG

(1) Come lit-tle chil - ren, ga - ther a - round. Let us

(2) See the li-on dan - cers swi -ft as the wind as they

(3) Look lit-tle chil - ren: Eve-ry-one pre-pares; hear the

(1) Sing the ma-ny stories of this New Year's Day.

(2) proud -ly do their an-cient dan-ces grace - ful - ly.

(3) noi-sy fi-re-crac-kers; see the big pa - rade.

Composed by:
Lucinda Lee
San Francisco Chinese Bilingual
Project, ESEA Title VII

ACTIVITY 121: *Try Crisp Won Ton*

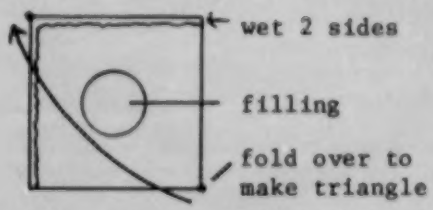
Learning: Some families eat foods that are a part of their cultural heritage.

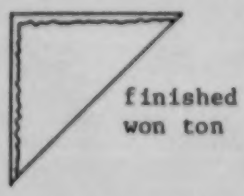
Materials: pan for deep frying (wok if available)
utensil for removing won ton from oil when done
ingredients for won ton (See recipe below.)

Procedure: To make crisp won ton use one package won ton wrappers (can be purchased in many supermarkets or at Woo Chee Chong).

1/2 pound ground pork or beef
2 stalks green onion, sliced fine
1/3 cup raw shrimp (cleaned and chopped coarsely)
1 piece fresh ginger, chopped fine
1 teaspoon sugar
1 egg
1-1/2 tablespoon soy sauce
1 teaspoon salt
1/3 cup button mushrooms, chopped fine
5 leaves Chinese or Napa cabbage, chopped fine

Mix ingredients in a bowl. Put one teaspoon of filling in the center of each won ton wrapper. Dab water on edges of two sides of square. Fold into a triangle, press edges, and seal tight.





Deep fry wrapper in oil at 325° or on medium heat for two minutes or until golden brown. Turn over once. Take out and drain oil on paper towel.

An alternate won ton recipe:

1 package won ton skin (available in frozen food section of most supermarkets)
1 pound ground beef
1 8-ounce package skinless pork sausage
1 can water chestnuts, chopped
1/4 round onion, chopped
soy sauce

Fry the ground beef, pork sausage, water chestnuts, and onions. Season with salt, pepper, and soy sauce. Wrap in won ton skin. Close by wetting the sides. Deep fry until golden brown.

ACTIVITY 122: *Japanese New Year (Oshogatsu)*

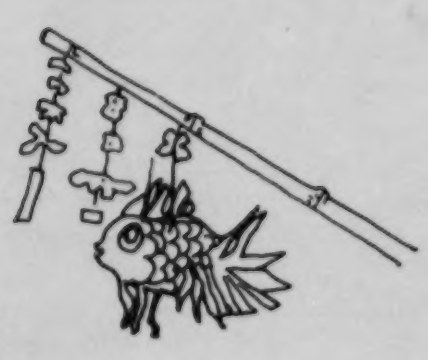
Learning: Some games have become traditions associated with Japanese New Year.

Teacher Information: Although it is celebrated on January 1, preparation for the Japanese New Year actually starts in the fall with street fairs and booths that are held on various days in the month of November. The booths sell decorations hung on sticks or rake handles. The small figured symbolize good fortune for the coming year.

Mid-December is the time to purchase a paddle for battledore-and-shuttlecock, the game played by children (traditionally girls). The paddle is usually decorated with a painting. In the past the painting was usually a delicate one, but now they usually carry a picture of a popular person or character. The game is played similar to badminton and does not use a net. The game is played outside, and boys may fly a kite if the weather is good.

An old New Year's game to play indoors is called Poem Cards. For this game two sets of cards are used. Printed on one set is the beginning of a poem. The other set has just a word printed on each card. One player reads the beginning of the poem, and the others try to get the last word before the reading has finished.

NEW YEAR



Procedure: Give children some background on traditions and customs. Add to a display of special things for New Year's celebrations by having children make decorations hung on bamboo sticks. (Some discussion of luck, lucky, good fortune symbols may be necessary.)

Purchase at least two of the small wooden paddles (with a ball on elastic band which is easily removed) and a shuttlecock. Allow children to practice hitting the shuttlecock back and forth.

Have children help select short poems to include on a set of cards. The cards may be made more attractive by backing them with sheets of Japanese language newspaper or wallpaper samples which have a Japanese pattern.

Teach the song, "A Little Boy's Dream," *Sing a Song of People*, page 74, unit set material.

ACTIVITY 123: *Make a Japanese Origami Lantern*

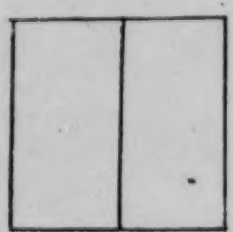
Learning: There are many forms of lanterns used in the Japanese Lantern Festival.

Materials: bright colored poster paper, cut 9" x 9"
2 strips black construction paper 1-1/2" x 9" (Circle and paste or staple for a top and bottom to lantern.)

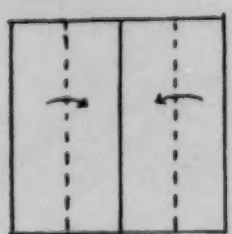
Teacher Information: Lanterns are an important part of the Chinese, Japanese, and Vietnamese New Year celebrations.

Procedure:

(1) Fold your paper exactly in half to determine the middle line shown at right.

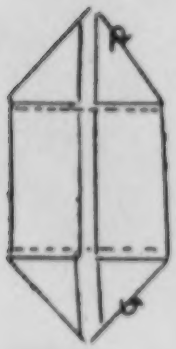


(2) Then fold along the dotted lines so that the two sides meet at the middle line.

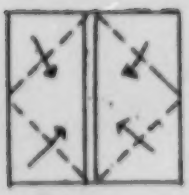


(3) Next fold all four corners.

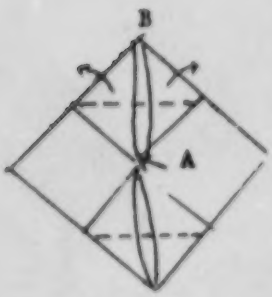
(4) Then fold back both upper and lower flaps along the dotted lines.



(5) Each corner is now folded over to meet at the center. Turn your paper over and it will look like figure 6.

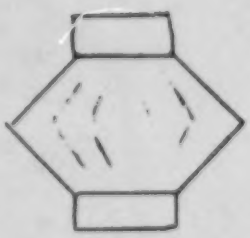


(6) Place your thumb under the point shown by the arrow A and lift it back up to corner B. The dotted line portion will swing out. Press down. Do the same with the lower half.



(7) Now the lantern is completed.

(8) Decorate the lantern using tempera paints, watercolors, crayons, cut paper, watercolor markers, etc.



Alternate Activity: Make a file folder interest center activity by removing page 69 from the San Diego City Schools *Math Activities Around the World* and mounting it on the inside of the folder. Make a sample of the origami lantern as an additional aid to students and mount inside the folder also. Provide materials necessary for project. Display the folders along with the required materials in an interest center so that individual children or small groups of children can construct an origami lantern.

Extended Activity: Use suggestions in teachers guide for *Exploring Music, Book 3* to teach the song "Cherry Bloom." For a listening experience play IMC record FOLK FE 4534 Traditional Folk Songs of Japan.

Cung-Chúc Tân-Xuân.

ACTIVITY 124: *Vietnamese New Year*

Learning: New Year Festivals are held in many cultures to mark the beginning of a year and to symbolize a new start.

Teacher Information: See background information for Vietnamese New Year, appendix 4.

Procedure: Read or tell children the following information.

Vietnamese New Year, usually known as TẾT, is Vietnam's biggest celebration of the year. It is a family reunion, a spring festival, and a national holiday.

The three-day event announces the new lunar year and the beginning of spring. The date for TẾT is based on the lunar calendar. It is usually in late January or early February.

A special ceremony is performed at midnight on the last night of the year. It is a serious ceremony. It is the custom that everyone stays awake until morning so they can welcome in the New Year.

To prepare for the new year cars are washed, houses are repainted, and furniture is cleaned. Children and adults wear new clothes on New Year's Day.

It is the custom never to throw away the household rubbish during the first three days of the year. Scolding is forbidden, believing that it may bring bad luck in the New Year. Children are not allowed to cry because that would mean crying for the rest of the year.

During the New Year's celebrations all members of the family gather for festivals. TẾT is a time of gaiety and hope as well as a serious time. It is a time to correct faults and past mistakes, to forgive people, and to pay debts.

To owe money during TẾT is bad luck. It is a time of promise for a good year.

Money is given to children by parents and visitors in small red envelopes as a symbol of good luck. Hung on the front door of each house is a banner on which is printed "CUNG CHÚC TÂN XUÂN," which means compliments of the season, written in black ink on red paper.

TẾT is also considered the wedding season. People choose this time to get married because they believe the happiness of their first days of being married will stay with them for the rest of the year and the rest of their lives, because these are also the first days of the New Year.

After reading or telling the story ask (list responses on chalkboard or chart): "How is the Vietnamese New Year like others you know about?" (Held on first day of a new year, hope for happiness and prosperity for another year, symbols for luck and happiness, a festive occasion, midnight celebrations) "How is the Vietnamese New Year different from others?" (Language, weddings, time of year)

ACTIVITY 125: *A Vietnamese New Year Wall Hanging*

Learning: The delicate spring blossom is a symbol of Vietnamese New Year.

Materials:
12" x 6" white construction paper (one per student)
2" x 2" squares pastel tissue
3" x 6" black construction paper
black tempera paint mixed to consistency of thick cream
drinking straws, 3" to 4" lengths

Procedure: Each child should have a small amount of paint (about the size of a quarter) on a piece of 6" x 12" white construction paper. Tell the child to blow gently, making the paint travel upward to the top of the paper, creating a branch with some twigs on it.

When the paint has dried, glue on tissue flowers (dab the tissue square in white glue or paste and press down with finger and twist gently). Fold the black construction paper in half and paste to the white. A piece of black string or yarn slipped through the top before pasting will provide a hanger.

Alternate Activity: Collect small branches without leaves. Place in a container.

Flowers of pink tissue can be made from 2" x 2" squares. To make flowers, place the paper over a circle made by the thumb and forefinger and push the center through gently. A small twist at one end will hold the paper in a flower shape. Glue the flowers on the branches with white glue.

ACTIVITY 126: *Indian New Year (Choctaw)*

Learning: The Choctaws viewed the New Year as another beginning.

Teacher Information: This story was written for level C of the *US* program by John Rouillard of the Department of Native American Studies at San Diego State University. It is written in the past tense because it is an old custom that not all Choctaw people still observe. Be sure children recognize, however, that Choctaw Indians still exist today. Most Choctaws live in Oklahoma, but some live in Mississippi.

Read or tell children the following story:

A long, long time ago before the Choctaw Indian people used a calendar like the one we know today, they used the seasons as a calendar. The Indian people have always been very close to Mother Earth, and the seasons told the Choctaw people of old when the year had passed and when a New Year was beginning.

For them the most important time of the year was late in July or early August when corn had ripened and the vegetables and fruits were ready to eat. At that time they celebrated the Green Corn Dance. It marked the beginning of a New Year for them; therefore, it was a New Year celebration.

As old fires were put out and new ones lighted at this time, they were very careful to make sure that all the people of the tribe were getting along together. The Choctaw people viewed the New Year as a new beginning--a time when past mistakes were forgiven, a time when all crimes except murder were pardoned.

The people of the Choctaw nation wanted to make sure that life would be peaceful and orderly through the year until the next harvest. So each year at the time of the Green Corn Dance new laws were made and families renewed their ties.

After reading or telling the story ask:

Why do you think the Choctaw people celebrated New Year's in late July or early August?
Why was the harvesting of corn so important to them that they built their New Year's celebration around it?
How is the Choctaw New Year like others you know about?
How is it different?
Why do you suppose it is different in these ways?

Extended Activity: Ask more able students to pretend they are a Choctaw Indian boy or girl at the time of the Green Corn Dance. Have them write a story about the excitement of this special time. Have them consider the activities that would occur in preparation for this celebration and then the celebration itself. Encourage them to express how they would feel about this special time.

ACTIVITY 127: *Corn Chant*

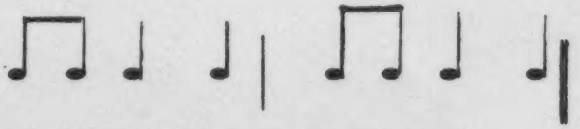
Learning: Music is part of many celebrations.

Teacher Information: This chant is from the Dakota Indian tribe and is one that can be duplicated very easily by young children. Be sure that the proper mood has been established before performing the chant. It is serious rather than festive.

Procedure:

CORN CHANT

Dakota Indian Tribe

Rhythmic drum pattern: $\frac{3}{4}$ 

Single rows of warriors and Indian women face each other. As the drum beats a prelude, heads are slowly lifted to gaze upward. While chanting the first phrase, the left hand is lifted and held high; as the second phrase is chanted, the right hand is raised. The hands approach each other during the third phrase, then are slowly lowered, the eyes following the movement of the hands.

These words are softly chanted, not sung, to the beat of a drum:

Over cornfield comes the rain cloud;
Over cornfield comes the thunder.
Butterflies will soon be playing
Over corn with tassels waving.

ACTIVITY 128: *Indian New Year (Seneca)*

Learning: The Seneca Indians observe an old tradition on the coming of the New Year.

Teacher Information: The Seneca Indians live primarily in New York State with some living in Oklahoma. The Seneca are part of the Iroquois Confederacy.

Procedure: Read or tell this story:

A tradition which is still observed by many Seneca people is the coming of the New Year. This tradition is handed down by the old people to the young from generation to generation.

The full meaning of this tradition is never really understood by the children, but as people grow older, they understand it more, and they enjoy trying to explain it to children.

On New Year's Eve all children are warned to stay in their homes. They are told that to each home there will come a man who is seen only once during the year. This man will come without anyone knowing when. No one knows which house he will visit first, so everyone must be home on that night.

As the time gets closer for the visitor to come, all the children are sent to bed. Only the old folks stay up to wait for him.

When he comes, he walks into the home, quietly takes a seat and asks about the conduct of the children.

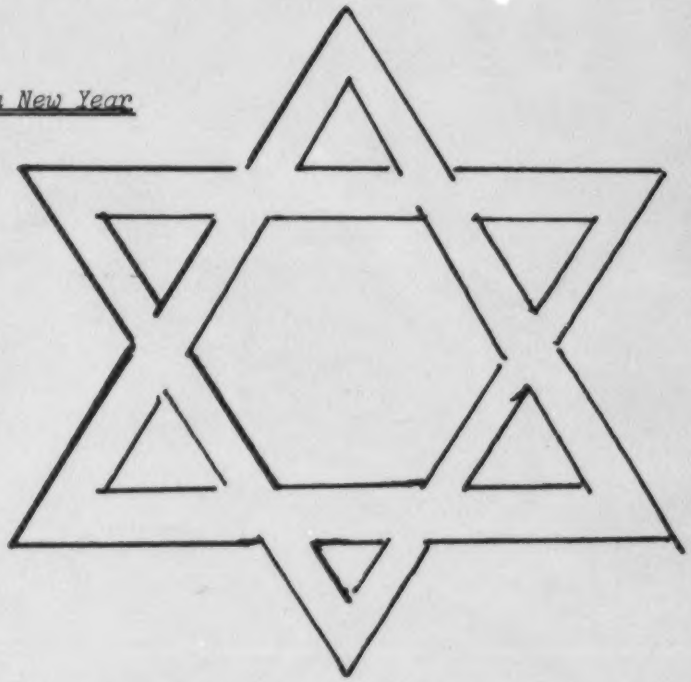
If the parents cannot give a good report of any of the children, something bad will happen to them during the year! If the report is good, the man secretly wishes them happiness and a good New Year.

As a result of this belief, each year the Seneca children promise to do better than they have ever done before, so that the visitor will be pleased.

After reading the story ask:

Why do you think this tradition still exists?
What tradition do you observe that is much like it?
How is the Seneca New Year like others you know about?
How is it different?

Extended Activity: Have more able children write stories about how they would feel if they were a Seneca Indian boy or girl after they were put to bed on New Year's Eve to wait for the visitor to come.



ACTIVITY 129: *Rosh Hashanah, Jewish New Year*

Learning: The Jewish New Year is a quiet time of serious meditation.

Teacher Information: See appendix 5 for more detailed information on Rosh Hashanah.

Rosh Hashanah is a profoundly serious occasion for the Jewish people. In contrast to the New Year observances of many others the Jewish New Year is greeted not with noise and joy, but with a solemn, quiet, serious heart. It is a holy day, considered the birthday of the world as well as the beginning of a New Year on the Hebrew calendar.

"Rosh" means "head" and "shanah" means "year." It offers the opportunity of taking spiritual stock of oneself. On this Day of Judgment Jews must consider themselves as standing in judgment before God. They must seek forgiveness for mistakes and sins through prayer and repentance and resolve to live better lives.

The "shofar" is a ram's horn sounded during the Rosh Hashanah and Yom Kippur worship service as a call to worship and an appeal for repentance.

Procedure: Give children some background on Rosh Hashanah. Tell them that the shofar is a significant part of this occasion. All Jews must hear the shofar (a ram's horn) blown on Rosh Hashanah. But it is not enough just to hear it. The hearer must understand the meaning of it. It is a call to worship, to be sorry for things that you have done wrong in the past, and to be prepared to do something good for people, especially other Jews, in the future.

Read the following story to the children as an illustration of the significance of hearing the shofar:

HEARING THE SHOFAR ON ROSH HASHANAH

The great Rabbi, the Maggid of Dubno, once explained the importance of understanding and not of just hearing the shofer's blast by the following story:

"A country peasant once happened to come into town just when a great fire had broken out. On the town square he saw people standing and blowing trumpets and beating drums, and everybody came running with axes and shovels and fire-pails and buckets. The peasant stood there wondering: 'Queer people, these city folk. When there's a fire, they form a musical band in the middle of the town square to blow trumpets and beat drums. What's all the celebrating about?'

Someone told him that the trumpeting and drum-beating was for the purpose of putting out the fire. The peasant, who had never before seen a big city fire, was amazed at this wonderful idea. He went into a shop and bought a huge drum and took it back with him to his village.

And sure enough, one day a fire broke out in his village and the people assembled to put out the fire. He rose in the town square and addressed his townsmen: "Don't bother doing anything. It's all unnecessary. Nobody need trouble himself about the fire. I have brought back something from the city which will actually scatter the flames and quench the fire."

He took the drum, placed himself before the burning house and started beating on the drum with all his might – harder, louder. But the more he beat the more the fire spread, until the crowd started shouting at him. "Idiot! You can't put out a fire by just beating drums. The drum is only meant to alarm the populace of the village to come and do something about the fire and so save themselves and their neighbor."

And thus, concluded the Maggid, it is with the hearing of the shofar.

ACTIVITY 130: *Make a Shofar*

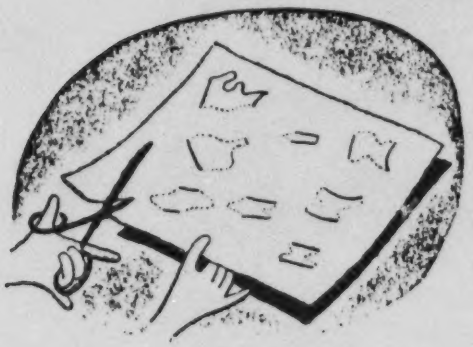
Learning: The shofar is an important part of the Jewish New Year.

Materials: pattern for shofar puzzle, appendix 6

Teacher Information: See background information in ACTIVITY 129 and appendix 17 for information on the shofar.

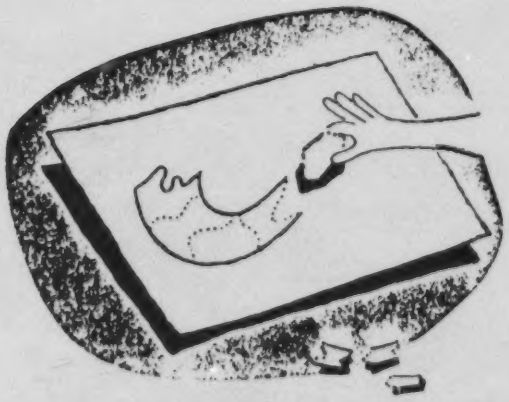
Procedure: Be sure children understand the significance of the shofar to the solemn occasion of Rosh Hashanah, the Jewish New Year.

Distribute dittoed sheets of the shofar puzzle. (See appendix 18 for pattern.) Follow these directions:



1. Cut out the jigsaw pieces carefully.

2. Fit them together in the shape of a shofor.



3. Paste the pieces of the shofor on the construction paper, making sure the edges come together correctly.

4. Now color the shofor with your crayons.

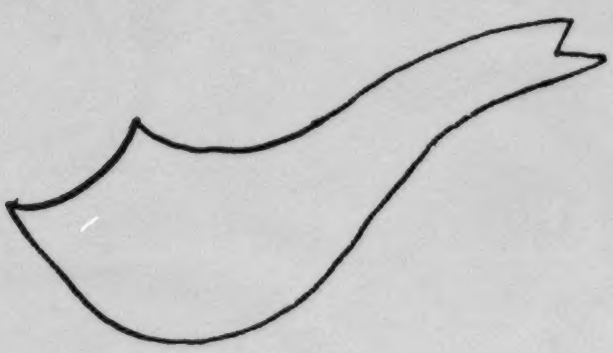
After the activity have children tell or write a paragraph about Jewish New Year and the importance of the shofar to that celebration.

ACTIVITY 131: *Make a New Year's Card*

Learning: Rosh Hashanah is a time for sending greeting cards to family and friends.

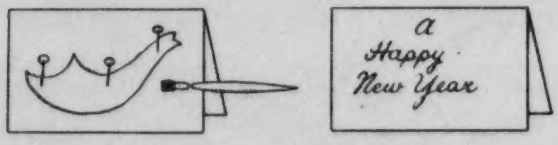
Materials:
4" x 6" tag
8-1/2" x 11" blue construction paper
tempera paint
brushes

Teacher Information: See background information, appendix 17, for further information on customs and symbols of Rosh Hashanah.



Procedure: To make a New Year's Card:

1. Cut a stencil of the shofar from the 4" x 6" tag. (Draw the shofar shape on board so that children have an illustration of the shape.)
2. Fold the 8-1/2" x 11" blue construction paper in half.
3. Fasten the stencil to the construction paper with pins.
4. With a dry brush technique (paintbrush dipped so there is just a touch of paint on the bristles) carefully brush with outward strokes from the edge of the stencil onto the paper.
5. Carefully lift off the stencil.
6. Allow paint to dry.
7. Over the shofar shape print "A Happy New Year."
8. Write a New Year message inside the card.
9. Give the greeting card to someone special.



ACTIVITY 132: *Try Some Challah!*

Learning: Some families eat food that is part of their cultural heritage.

Materials: ingredients for challah (See recipe below.)

Teacher Information: See appendix 4 for information on challah and its significance to Rosh Hashanah.

This recipe may not be suitable for preparing in the classroom, but is included with the hope that it can be prepared at home and brought to the classroom so that children will have the opportunity of trying challah. (Ask a parent to help with this activity if you do not feel you can do it.)

CHALLAH

2 cakes or packages of yeast	3 cups lukewarm water
1/2 cup sugar	1/2 cup salad oil
5 teaspoons salt	2 cups flour
4 eggs, slightly beaten	4 to 6 cups flour

Combine yeast, sugar, water in bowl and let stand for five minutes. Then add oil, salt, and two cups flour and beat well. Let stand for about two hours until bubbly. Then add eggs, except for about one-fourth cup (reserve for brushing braided challah). Work in the balance of the flour (more or less may be needed) until dough is smooth and elastic--knead for about 10 minutes. Place in bowl and brush top with a little oil. Cover with towel, set in warm place, and let rise until double in bulk. Punch down and cover again to rise until double. Divide dough into two equal parts, and each part into four. Roll three strips into equal lengths and braid. Roll remaining fourth piece into three thinner strips, braid, and place on top of larger braid. Repeat with remaining four pieces of dough. Put on cookie sheet or in baking pan, cover, and let rise until double. Brush with reserved egg (thinned with a little water), sprinkle with either poppy or sesame seeds, and bake in 350° oven about 50 minutes or until golden brown.

ACTIVITY 133: *Try Honey Cookies!*

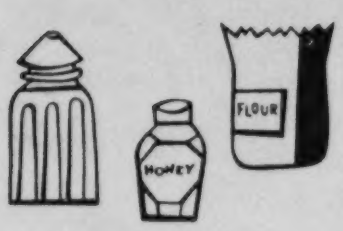
Learning: Some people eat foods that are part of their cultural heritage.

Materials: ingredients for honey cookies (See recipe below.)
oven for baking

Teacher Information: See appendix for information on the significance of honey cookies to Rosh Hashanah.

HONEY COOKIES

Honey is symbolic of the wish for a "sweet and happy New Year." Serve these cookies and start the New Year right.

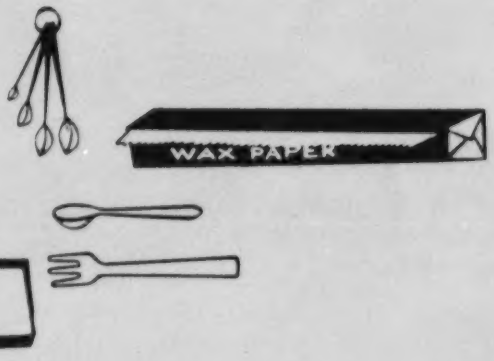


INGREDIENTS

1 cup butter
½ cup sugar
4 tablespoons honey
2 ½ cups sifted all purpose flour

EQUIPMENT

spoon
wax paper
rolling pin
Ktav cookie cutters
baking sheet
measuring cup
measuring spoon
fork



HOW TO MAKE

1. Cream butter, sugar and honey.
2. Add flour slowly.
3. Mix thoroughly to a smooth dough.
4. Chill in refrigerator for two hours.
5. Roll out on wax paper to about ½ inch thick.
6. Shape with a cookie cutter.
7. Place on ungreased cookie sheet.
8. Bake in oven at 300 degrees for 25 minutes.

ACTIVITY 134: *Dressing for a Special Day*

Learning: Some people of different cultural groups wear clothes of ethnic origin on special occasions.

Materials:
- appendix 7 illustrations of various costumes and ethnic costumes worn for special days
- wallpaper sample
- assorted papers such as tissue, construction, gift wrap, corrugated, cardboard, etc.
- scissors, paste, paste stick
- paper, manila, 12" x 18"

Procedure: Show illustrations of costumes to the class, discussing each. Comment on the colors, possible fabrics, number of garments, country of origin, etc. Discuss with the class, "Which of the costumes do you like best? Make a picture of the costume you would enjoy wearing. Think about the colors and style of the costumes we have looked at in the illustrations."

Students decide on costume to be made, select papers, and cut out the different parts of the costume. (If printed papers are not available, add textures and patterns to the colored paper.) Then they paste clothes on the manila paper as they would be worn and set aside to dry.

Evaluation: Have each child show her/his costume to the class and tell the country of origin or the ethnic group that would wear a similar costume. Discuss ethnic clothing that we have adapted to our everyday use (dashiki, muu muu, thongs, Indian jewelry, etc.).

Variation: If crepe paper is *readily* available, costumes could be made full-size and modeled. Pattern could be added to the crepe paper with chalk, seams stapled.

Extended Activity: Have some of the more capable students research the original materials from which these clothes were made. Pose these questions:

Why did some Chinese people make clothing from silk?
Where did the silk come from?
Why did some people make their clothing from wool?
Which countries used cotton?
Why were animal skins and furs used?
Which materials are still being used today?
What new fabrics are being used today?

ACTIVITY 135: *Ceremonies Are a Part of Some Celebrations*

Learning: Families and groups participate in special celebrations and ceremonies together.

Materials: unit set material *Five Families*, "Yah-a-Tay"

Teacher Information: Navajo ceremonies are usually held in a home. Even though foods and sports are included at the ceremonial, the main purpose of the ceremony is a religious one. Special clothes are worn for ceremonies (frames 35, 55). Through the years only the Navajo men have sung the chants and danced the ceremonial dances. Some of the ceremonies involved certain herbal medicines and sandpainting. Many of the ceremonials are for curing, but others are also for hunting and trading. The Navajos are deeply religious people, and much of their living involves the land. Their religion has close ties with nature. (See teacher's guide to *Five Families* for more information.)

Procedure: Before viewing the soundstrip explain to children that families and groups hold special celebrations together for special occasions. Explain that we shall find out what special clothing is used in the Navajo ceremonies as we see a filmstrip about the Bahe family. After viewing the filmstrip ask:

Why do you think the special clothes were worn for the ceremonial dances?
What other things did you notice that were special about the ceremony?
What special clothing do you wear for very special occasions?

Go back to the ceremonial music on the cassette, and have children listen to it carefully. See if you can reproduce the beat on a drum.

Extended Activity: Compare what your family might wear to a special ceremony (a baptism, a wedding, a bar mitzvah, etc.) with what a Navajo family might wear to a special ceremony. Show this comparison through a discussion group, by writing a description of the special clothes, or by drawing pictures of a Navajo family and your family in their special clothes.

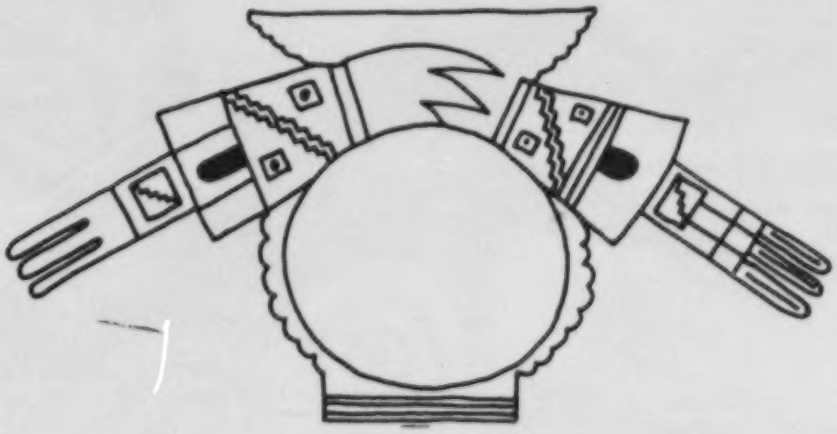
Students may want to recreate the costumes seen, using burlap or brown paper bags. The symbols in the appendix can be used as the basis for designs to decorate the clothing.

ACTIVITY 136: *Music and Dancing Are Part of Some Ceremonies*

Learning: Families and groups use dancing as part of a ceremony.

Materials: available at IMC 970.1, MPF 436200 Indian Ceremonials (col, 18 min), 970.1, MPF 436400 Indian Dances (col, 10 min), Fs 970.1 Ceremonial Dances of the Indians of the Southwest

Teacher Information: Indian dancing and rhythm are often based on the movements and sounds of nature.



Procedure: After showing the films discuss the use of music and dancing in the Indian ceremonials. Discuss how the Indians imitate animals and nature in their dances.

Using rhythm instruments, let the children create their own Indian-style music. Discuss the movements of various animals; then have the children imitate them. Then put their music and dancing together to create their own Indian ceremonial dance.

Resources for Extended Activity: unit set material, record, *We Are America's Children*, "We Are Native American Tribes," "Sheena Sha"

Exploring Music, Book 3, "Navajo Happy Song"

IMC Rec VIC WE89 "Butterfly Dance," "Chant of the Eagle Dance," "Pueblo Lullaby," "Shuffling Feet"

IMC Rec KLP *Authentic Indian Dances and Folklore*

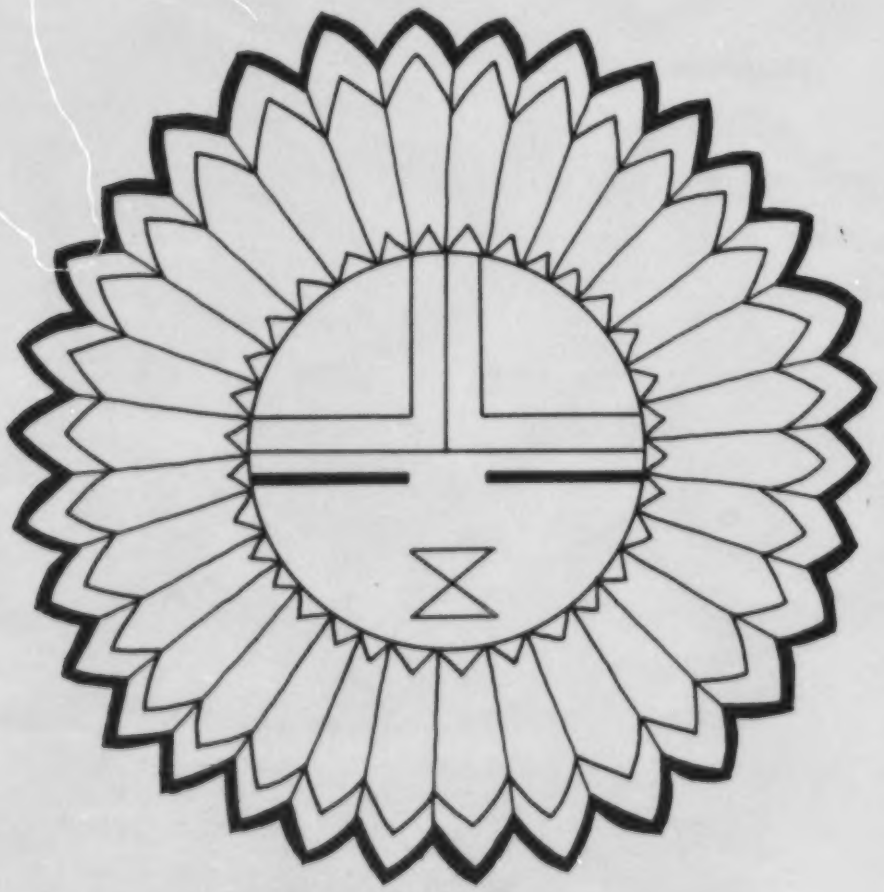
ACTIVITY 137: *Sandpainting, a Part of a Special Ceremony*

Learning: Sandpainting has been used by some American Indians for religious purposes of extracting the illness from an ill person.

Materials:
corn meal (white)
food colorings (red, orange, yellow, blue, brown, black)
construction paper 9" x 12" or 12" x 18"
pencils
glue
examples of sandpaintings or examples of Indian symbols (appendix 8)

Teacher Information: Sandpainting is a sacred ceremony for the Hopi and Navajo Indians. The Medicine Man paints loosely upon the ground. Dry materials other than sand (charcoal, corn meal, pollen, etc.) are also used. This starts at dawn and is completed at sunset. The sandpainting is a symbolic representation of some portion of Navajo belief.

The patient to be cured is seated on the sandpainting after it is completed, and parts of it are sprinkled on her/his body, thus absorbing the sickness, which can then be buried.



Procedure: Pour corn meal into bowl. Color with food coloring. Dry loosely. Continue with other colors in other bowls and other drying areas. When corn meal is dry, put into separate containers. Study designs of sandpaintings. Draw design on construction paper. Put glue on parts of design you want the same color. Pour that one color of cornmeal on, shake off. Continue with other colors until picture is complete.

ACTIVITY 138: *Kachinas*

Learning: Kachinas are for special occasions.

Materials: unit set material, book, *Shaped by Hands* by Marjorie Katz, pp. 25-28

IMC: Fs 970.1 SW *Dances and Ceremonies*, Rec 970.1 PUE *Pueblo Indians in Story, Song, and Dance*

12" x 18" manila
paints or crayons

Teacher Information: Kachina dancers and dolls represent supernatural or spirit beings. The Kachina spirits go between men and the gods to communicate for them. Kachina dancers dance at festivals held to ask for rain, give thanks for blessings, or cure illnesses. The Kachina doll is not prayed to. It is used to teach children about each of the characteristics of the Kachinas they will see in the various festivals. Kachina dancers are always men, but some of the Kachina characters are female.

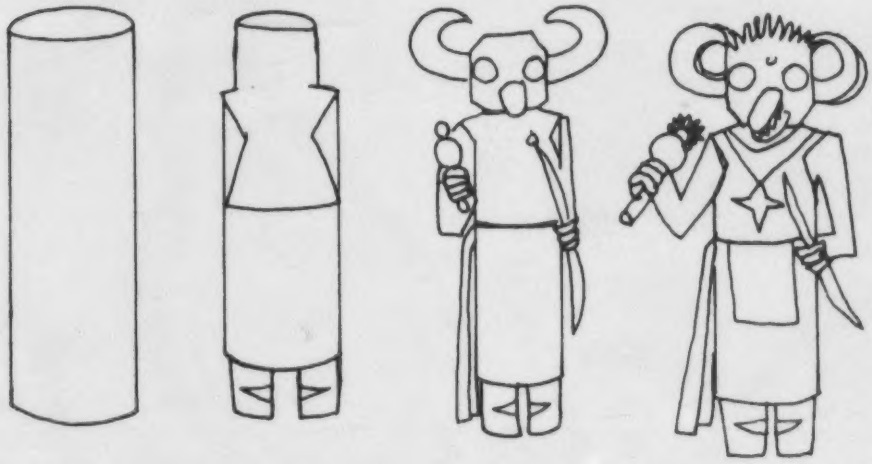
The dolls which are carved from cottonwood (a tree with soft wood that grows along rivers and streams in the Southwest United States) are made by carving and painting. The carving begins with a single branch or root roughly shaped to the figure desired. Appendages are added from additional pieces of wood. When the carving is complete, the whole figure is usually given a coat of kaolin (white clay) or white poster paint. Symbols important to the characteristics of the Kachina depicted are then painted on in bright colors.

Procedure: Ask the children to help make a Southwest Indian display. Kachinas and information about them may be included in either a display of dolls or Southwest Indian Arts. IMC has tapes, records, and films available that will allow children to listen to the music which is an important part of the Kachina ceremonies. The music will also provide an atmosphere for working on producing Kachina dolls, Indian-style baskets, or pots.

Read pp. 25-28 from the book, *Shaped by Hands* (unit set material). Be sure to allow children to study illustrations.

Caution:	When Indians are referred to in the past tense in this book, try to correct it. The custom of Kachinas still exists among some Indians today, and children should be aware of this.

After children have studied the picture of Kachinas in this book, encourage them to draw and paint or color a picture of their own. Use large 12" x 18" paper so they will have the freedom to work large and allow the detail of the Kachina to be seen.



cottonwood root | rough shaping | arms, eyes, horns added | smoothed and painted

Extended Activity: Have more able children research the Kachina and its significance to the Southwest Indian. Their reports can be displayed with pictures of Kachinas, sandpaintings, pottery, baskets, and Indian designs for a special interest center.

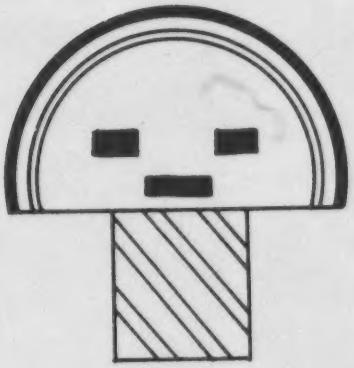
Note: Kachina dolls are on display at the Museum of Man in San Diego's Balboa Park.

ACTIVITY 139: *Try Some Fry Bread!*

Learning: Some families eat foods that are a part of their cultural heritage.

Materials: ingredients for fry bread (See recipe below.)

Teacher Information: To make fry bread you need a hot plate or an electric frying pan. Fry bread is an adaptation of the tortilla--especially attributed to the Navajo Indians of New Mexico and Arizona. It is eaten frequently, but is not exclusively *the* bread at a family meal.



Procedure:

FRY BREAD

(about 30 flat cakes)

Mix the following ingredients together in a big bowl:

4 cups flour
1 tablespoon baking powder
1 teaspoon salt
2 tablespoons powdered milk
1-1/2 cup warm milk

Mix with your hands until the mixture is soft. Take a ball of the soft dough and pat it, forming a pattycake. (Children like to do this!) Pull it back and forth until it is flat and round.

Melt one cup of lard or other shortening in a frying pan. Place the flat dough in the hot fat and brown on both sides.

Serve warm with honey or jam.

A Crosscultural

Look at

Some

Independence Days

ACTIVITY 140: *United States Independence Day, July Fourth*

Learning: The day people declare themselves free is called independence day.

Materials: available at IMC: 394.2 Graves, Charles P., *Fourth of July*, Champaign, Illinois: Garrard, 1963. 394.2 Phelan, Mary Kay, *The Fourth of July*, New York: Crowell, 1966.

Procedure: Discuss with children the birth of our nation, including such facts as:

The 13 colonies wanted freedom from England.

They wanted to choose the kind of government they would have.

A group of men representing each of the colonies talked about how to gain this freedom.

They knew they would have to fight to be free.

They appointed George Washington to be in charge of their army.

Thomas Jefferson wrote the Declaration of Independence.

In it he stated that all men are created equal and that everyone has a right to life, liberty, and the pursuit of happiness.

On July 4, 1776, the Declaration of Independence was signed by all the men representing the colonies.

The liberty bell in the State House Tower in Philadelphia rang to announce the birth of a new nation.

The war with England lasted several years, but each year on the Fourth of July the people celebrated their nation's birthday by reading the Declaration of Independence.

After the war ended the celebration grew bigger. Towns had picnics with games, bands playing, and speeches, and finally at the end of the day there were firecrackers.

After discussion of these facts ask:

Why do you think freedom was so important to the colonists that they were willing to fight?
Why was the Declaration of Independence so important?
Why did people celebrate the Fourth of July even during the war?
Why is it still celebrated today?
What does freedom mean to you?

Extended Activity: Use this as an oral or written activity. Tell children to complete one of these sentences:

Freedom is _____.

Freedom is important to me because _____.

To me freedom means _____.

To have equal rights means _____.

Some songs that can be taught with this lesson are:

Exploring Music, Book 2, "In 1776," "Happy Birthday, America," "The Flag Goes By"

Exploring Music, Book 3, "America the Beautiful," "Star Spangled Banner"

ACTIVITY 141: *Philippines Independence Day, June 12*

Learning: The day people declare themselves free is called independence day.

Materials: available at IMC: book 394.2 Resh, Alma, *Some Independence Days Around the World,* Los Angeles: Elk Grove Press, 1968.

Procedure: Locate the Philippine Islands on a map and/or globe. Discuss the meaning of words such as: explorer, revolt, proclaimed, self-governing.

Read or tell this story to children:

"Over 400 years ago a famous Spanish explorer, Magellan, made a trip around the world. On this trip he discovered the Philippine Islands and claimed them for Spain. Spain ruled the Islands for over 300 years, but the people wanted to rule themselves.

"On December 30, 1896, Dr. Jose Rizal, a young doctor who had spent his life trying to find a way to free his people from Spanish control, was shot to death. (See more about Dr. Rizal in OBJECTIVE 3: *Special People.*)

"It is said that the sound of the shot that killed Dr. Rizal marked the beginning of Philippine independence. From that moment on, the Filipino people were determined to set themselves free.

"The Filipinos organized a revolt under the leadership of Emilio Aguinaldo. On June 12, 1898, this man, now a general, proclaimed independence for the Filipinos. Thousands of people traveled to the little town where he lived to hear his proclamation. They cheered for him and for independence. At the time of General Aguinaldo's proclamation Spain was at war with the United States. Spain lost the war and the Philippines were given to the United States. Many years later in 1946 the United States made the Philippines a self-governing nation.

"Today June 12 is celebrated as an independence day in the Philippines. There are parades and music, and many families have a holiday dinner."

After reading or telling this information, ask:

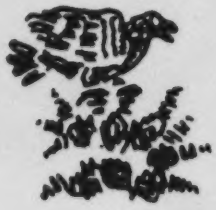
Why do you think a small country would want independence from a larger country?
Why do you think people still celebrate an independence day so long after they have gained independence?
How is the story of Philippine Independence like other struggles for independence you know about?
How is it different?

Extended Activity: Teach these songs from *Exploring Music, Book 3*, using suggestions given in the teacher's guide: "Dove's Alleluya"; "Oh, Go to Sleep, Nene."

ACTIVITY 142: *Mexican Independence Day, September 16*

Learning: The day people declare themselves free is called independence day.

Materials: available at IMC: book 394.2 Rech, Alma, *Some Independence Days Around the World*, Los Angeles: Elk Grove Press, 1968



Procedure: Locate Mexico on a map and/or globe. Discuss the meaning of words such as "parish priest," "padre," "incident," "origin," "viva."

Read or tell this account to children:

> "September 16 is el Dia de Indepencia, Mexican Independence Day. On this day in 1810 a parish priest by the name of Miguel Hidalgo y Castilla rang the church bell in the small town of Dolores and gathered the townspeople. Padre Hidalgo urged the people to break away from Spanish rule so they could form their own government. This incident became known as 'Grito de Delores,' the cry of Dolores, which started the revolution and later ended in Mexico's freedom from Spain.
>
> "September 16 is celebrated in all parts of Mexico and wherever people of Mexican origin live. Celebrations are filled with parades, bands, speeches, shouts of 'Grito de Dolores' and 'Viva Mexico,' and fireworks."

After the story, ask:

How do you think one person could begin a revolution?
Why do you think freedom is so important to people?
Why do you think the celebration of Mexican Independence day, even today, includes the cry, "Grito de Dolores?"
How is Mexican Independence day like other independence days you know?
How is it different?

ACTIVITY 143: *Cinco de Mayo, Another Independence Day*

Learning: May Fifth is celebrated by some people to express pride in their Mexican heritage.

Teacher Information: Cinco de Mayo, May Fifth, is a national holiday in Mexico, and second only to Independence Day, September 16. It commemorates the victory of the Mexican Army over a French invasion force at the city of Puebla on May 5, 1862.

Procedure: Read or tell the following story to class:

> "Over 100 years ago the soldiers of France came into Mexico and started toward the town of Puebla. The French soldiers felt very good about themselves. They were dressed in pretty uniforms and were said to be the best soldiers in the world. They had 6000 men. The Mexican army had 2000 men with very little equipment. Even though the Mexican army was smaller, their army won the battle. The Fifth of May (*el Cinco de Mayo*) is celebrated as a national holiday in Mexico to honor the Mexican people who fought for their freedom."

After reading the story tell children that many American people who have Mexican heritage celebrate this Mexican holiday. In many communities there are religious services, speeches, parades, and fiestas with Mexican music, dancing, and feasting. The festivities often last all night. It is a happy occasion.

Ask children:

Why is Cinco de Mayo celebrated as a national holiday in Mexico?
How is Cinco de Mayo like an independence day?
Why do you think people in this country celebrate Cinco de Mayo?
How is the celebration like other independence day celebrations you know about?
How is it different?

ACTIVITY 144: *Chanukah (or Hanukkah)*

Learning: Chanukah is a celebration of freedom.

Materials: unit set materials, book, *Hanukkah* by Lillian Watkins

Teacher Information: See appendix 9 for additional information on customs and traditions. Chanukah (or Hanukkah) is one of the major holidays celebrated in the Jewish faith. It commemorates the end of a three-year struggle between the Jews and the Syrian armies. After years of fighting the stronger and larger armies of the Syrians the small band of Jewish soldiers under the leadership of Judah Maccabee entered Jerusalem.

Upon seeing the destruction of the Temple they decided to clean and rebuild it. The story has been passed down that when the Temple was ready to be rededicated, only one small flask of ritually prepared oil could be found. This small amount of oil miraculously burned for eight days until more could be prepared. Since the oil burned for eight days, the Jews celebrate Chanukah for eight days each year.

Procedure: Explain to children that the Jewish people fought for freedom a long, long time ago. The celebration of their victory over the cruel Syrian king, Antiochus, is called Chanukah (or Hanukkah) which means "dedication." It is a joyous holiday which lasts eight days.

Read the book *Hanukkah*. Be sure to allow time for children to discuss the story and the illustrations. After reading the story, ask:

How do you think the Menorah represents the miracle that took place in the story?
Why do you think it is called "The Festival of Lights?"
Why do you think the Jewish people celebrate Hanukkah?
Why do you think Hanukkah could be called an Independence Days?
How is it similar to other Independence Days?
How is it different?

Extended Activity: For more able students read the following story instead of or in addition to the book *Hanukkah*. Use the same questions as discussion starters after the story.

CHANUKAH

The story of Chanukah really started about 334 B.C.E. when Alexander the Great ruled all the known world, including the Land of Israel. When Alexander died, his generals split the world into four empires. One had its capital in Egypt, another in Syria. Israel lay between them, and the desire for this tiny strip of land led to constant quarrels. Israel belonged first to Egypt, then Syria, back to Egypt, and again to Syria.

In 175 B.C.E. Antiochus became king of Syria, and he owned Israel. He wanted to keep Israel from the hands of the Egyptians and at the same time strengthen his empire. He thought he could unite all his subjects by forcing them to accept one religion--the Greek. Many Jews were great admirers of Greek culture, but were not willing to worship idols, which went against all the principles of Judaism, or forsake many other precepts integral to Judaism. So when Antiochus ruled that everyone in his kingdom must worship the Greek God, Zeus, upon penalty of death, there was a great crisis. Antiochus seized the Jewish Temple in Jerusalem, filled it with idols and defiled it. Some Jews were forced to obey--many were killed--the first martyrs for freedom of conscience known in world history. But when Antiochus' soldiers came to the small village of Modin, Mattathias, the Priest, stood firm. Thus was struck the first blow for religious freedom.

"Whoever is for God, follow me!" cried Mattathias. Together with his five sons and many others, they fled to the hills. Mattathias and his men became guerilla fighters, waging battles against four new armies sent by Antiochus. Mattathias' son Judah took command of the small, relatively unarmed Jewish band, hiding in the hills by day and taking advantage of night's darkness to attack. Judah became known as "The Maccabee" meaning "hammer" because of the way he and his "army" struck hammer-like blows for freedom against the Syrians.

For three years the Jews fought the army of Antiochus. The account of this struggle is recorded in the Book of Maccabees. There is one story that tells how the Maccabees set up a dummy camp. The Syrian-Greeks, believing this to be the complete Jewish encampment, attacked in full force, only to find themselves surrounded by the major part of the Hebrew army, which, under cover of darkness, had left the dummy camp and encircled the entire area. George Washington, who had studied the Book of Maccabees, used this same strategy against the British.

After three years of fighting and beating the Syrians, in 165 B.C.E. Judah Maccabee's soldiers finally entered Jerusalem. When they came to the Temple and saw the destruction, they were determined to clean and rebuild. When they went to rededicate the Temple, they needed pure oil to light the great Menorah (a seven-branched lamp). After searching through the ruins they finally found one small flask of ritually prepared oil--enough to last just one day. The story has come down to us that the oil burned for eight days, until more could be readied and the Temple rededicated. Since the oil miraculously lasted eight days, the Jews celebrate Chanukah for eight days each year.

Judah Maccabee and his men were not fighting for military gains, but for religious freedom. They wanted to have the freedom to think, pray, and live as they wished. The real miracle, we may say, is that these ideas gave this small

band of Jewish soldiers the courage to stand up against the large Syrian army and fight for what they believed--and to win. Because Chanukah symbolizes the triumph of faith over brute force, it has long been a source of inspiration to the weak and small in number who have fought for liberty and justice against stronger forces.

ACTIVITY 145: *Try Some Potato Latkes*

Learning: Some families eat special foods on special days.

Materials: ingredients called for in recipe
electric fry pan
paper towels

Teacher Information: See appendix for information on traditional Chanukah foods.

Procedure:

POTATO LATKES

6 medium-sized potatoes	1 egg
1 small onion	3 tablespoons matzah meal
1 teaspoon salt	1/4 teaspoon baking powder

Wash, pare, and grate raw potatoes. Strain or squeeze some of the liquid out by pressing with the hands. If juice is retained, a little more flour will be needed for thickening. Grate and add onion; add salt and the egg. Beat well. Mix remaining ingredients and beat into potatoes; mix well. Drop by spoonfuls into hot fat that is deep enough almost to cover the cake. Brown on both sides. Drain on absorbent paper. Serve with applesauce, if desired, sour cream, sugar, honey, or jam. Makes about 25-30 medium-sized pancakes.

Matzah meal is usually found in supermarkets with specialty sections under kosher foods.

Potato pancake mix can be purchased in the kosher food section of most supermarkets. The pancakes are further improved by the addition of one medium potato grated into the mix, which also calls for water and egg. A blender can be used by putting the required amount of water into the blender, then cutting up the potato into the blender and blending. Add this mixture to the dry mix and egg in a bowl.

ACTIVITY 146: *Make Chanukah Cookies*

Learning: Some families eat special foods on special days.

Materials: ingredients for Chanukah cookies (See recipe below.)
oven for baking

Teacher Information: Be sure children have an understanding of the significance of Chanukah to the Jewish people before doing this activity.

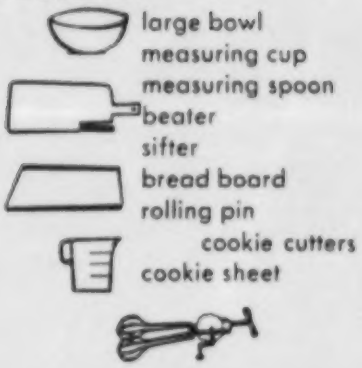
Procedure:

CHANUKAH COOKIES

INGREDIENTS

2 cups flour
1 cup sugar
½ teaspoon salt
2 teaspoons baking powder
1 egg
⅓ cup butter
¼ cup milk
1 teaspoon vanilla
butter, oil or shortening

EQUIPMENT

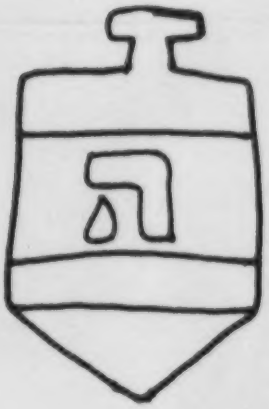


large bowl
measuring cup
measuring spoon
beater
sifter
bread board
rolling pin
cookie cutters
cookie sheet

HOW TO MAKE

1. Cream butter and sugar in a large bowl.
2. In another bowl, beat the egg and add the milk and flavoring.
3. Stir both mixtures into a large bowl.
4. Sift together the flour, salt, and baking powder.
5. Add these ingredients into the large mixture and stir well.
6. Place the dough into the refrigerator for one hour.
7. Dust a bread board and rolling pin with flour.
8. Roll out the cool dough about ¼ of an inch thick.
9. Cut with **Cookie Cutters.**
10. Place on greased cookie sheet.
11. Bake in oven for 12 minutes.

ACTIVITY 147: *Make a Dreydle*



Learning: Games are a part of special days in some families.

Materials: dittoed copies of the dreydle pattern from appendix 10 on tag

Teacher Information: See appendix 19 for more information on the dreydle.

Procedure: Before having children make their own dreydles, explain the significance of them to the Jewish people. Be sure children understand the legend that accompanies it.

To construct the dreydle follow these directions:

1. Cut out the dreydle pattern carefully, especially the little stars on the top and bottom flaps.

2. Fold back on all the dotted lines, and paste the dreydle together.

3. Make a blunt point on a lollypop stick, and put it through the stars. If the stick doesn't stay in place, use a bit of tape. You may also use a fat toothpick or short pencil.

Games to play with the dreydle:

1. Each player puts a forfeit in the center of the table (a nut, candy, etc.). The players take turns spinning the dreydle. The letter that comes out on top tells you what you've won. *Nun* means nothing. *Gimmel* means take all. *Hey* means take half and *shin* means add to the pot.

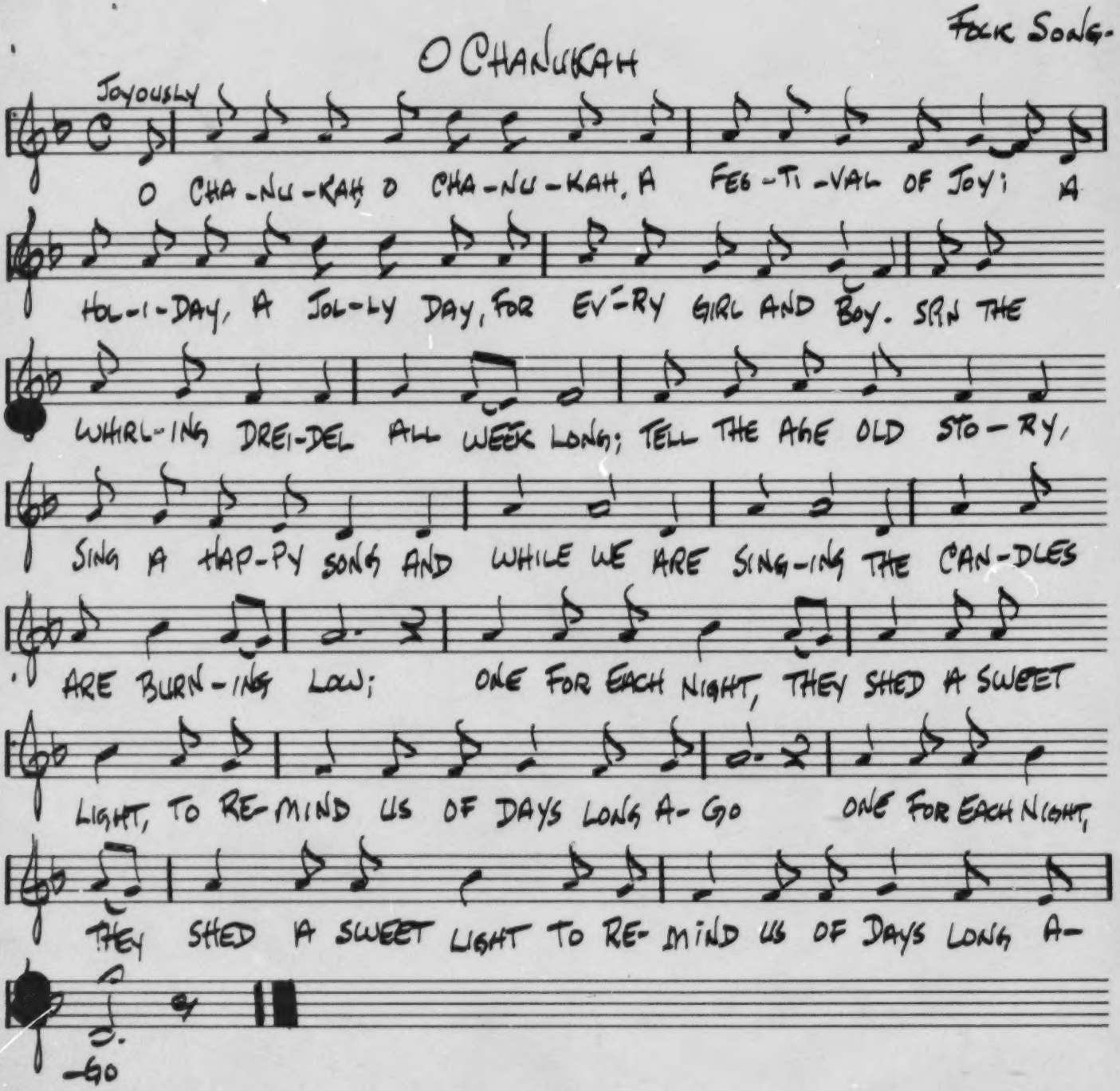
2. You can also play for points. *Gimmel*--add 10 points, *nun*--nothing, *hey*--5 points, and *shin*--subtract 2 points. Fifty points wins.

3. Another good dreydle game is played on a large box top. Mark off a box top into nine parts and number each section. Each player in turn spins the dreydle on the box top. The number the point rests on when the dreydle stops is added to the player's score. The one who gets 100 first wins the game.

ACTIVITY 148: *Sing a Song for Chanukah*

Learning: Music is a part of some celebrations.

Teacher Information: Be sure children understand the significance of Chanukah before teaching this song.

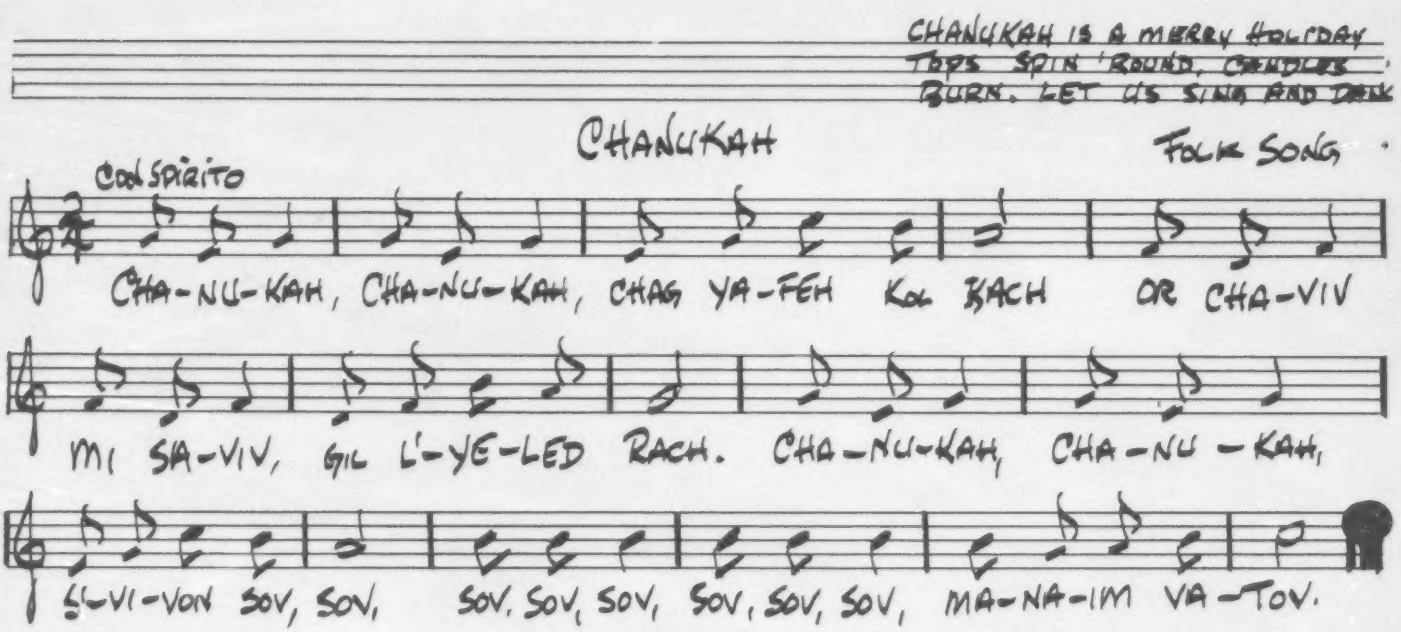

O CHANUKAH
FOLK SONG
Joyously
O CHA-NU-KAH O CHA-NU-KAH, A FES-TI-VAL OF JOY; A
HOL-I-DAY, A JOL-LY DAY, FOR EV-RY GIRL AND BOY. SPIN THE
WHIRL-ING DREI-DEL ALL WEEK LONG; TELL THE AGE OLD STO-RY,
SING A HAP-PY SONG AND WHILE WE ARE SING-ING THE CAN-DLES
ARE BURN-ING LOW; ONE FOR EACH NIGHT, THEY SHED A SWEET
LIGHT, TO RE-MIND US OF DAYS LONG A-GO ONE FOR EACH NIGHT,
THEY SHED A SWEET LIGHT TO RE-MIND US OF DAYS LONG A-
-GO

Other Chanukah songs can be found in:

Exploring Music, Book 3, "Hanukkah," record 3, side B, band 6

Music in Our Town, Book 2, "My Dreydle"

Exploring Music, Book 3, "O Hanukkah," record 7, side A, band 8


CHANUKAH IS A MERRY HOLIDAY
TOPS SPIN 'ROUND, CANDLES
BURN. LET US SING AND DANCE
CHANUKAH
FOLK SONG
Col spirito
CHA-NU-KAH, CHA-NU-KAH, CHAG YA-FEH KOL BACH OR CHA-VIV
MI SA-VIV, GIL L'-YE-LED RACH. CHA-NU-KAH, CHA-NU-KAH,
L'-VI-VON SOV, SOV, SOV. SOV, SOV, SOV, SOV, SOV, MA-NA-IM VA-TOV.

ACTIVITY 149: *Independence Review*

Learning: Many people celebrate an Independence Day.

Materials: information on Independence Days

Procedure: Review the previous activities on Independence Days and compare the similarities and differences in each struggle. Either independently or as a total class list two ways these struggles for independence were alike. List two ways these struggles were different. Compare how the independence days are celebrated.

Some

Appreciation Days

ACTIVITY 150: *Mother's Day*

Learning: Some special days are set aside to show appreciation.

Teacher Information: Mother's Day is the second Sunday in May.

Procedure: Discuss the concept of an appreciation day as a special day. Point out that a special day like Mother's Day does not have to come only once a year. It can be any time we want to show appreciation. Mother's Day can be *any* day.

Discuss gift-giving in the sense of gifts that cannot be purchased. Appreciation can be shown by giving of yourself. Ask children to think of something they can give their mother (or grandmother) that will require no money. Encourage them to think of deeds as gifts.

Make a list of six or eight things a child would be willing to do for mother to show appreciation. Either duplicate the list for the entire class, or let each child make her/his own list. (See example.)

Enclose the list in a card made especially for mother, and have child take it home--no matter what day it is!

Happy Mother's Day!

Inside this card
Are tickets for you;
Please give one to me,
And a job I will do!

Empty the trash	Clean the bedroom
Dust	Set the table
Clean the sink	Make my bed
Put things away	Dry the dishes

ACTIVITY 151: *Father's Day*

Learning: Some days are set aside to show appreciation.

Teacher Information: Father's Day is the third Sunday in June.

Procedure: Recall things that can be done for people to show appreciation. Discuss the reasons that we observe Father's Day. Ask children to think of ways they can show their appreciation of fathers (or grandfathers). Be sure to include some things that we can *do* rather than *buy*.

Compile a list of things we can *do* for father to show appreciation. Have children choose six or eight of the things (or think of totally different things) to include in a card to father as an appreciation day for father (see example). Again, stress that Father's Day can be *any* day!

Enclose in a card made especially for father (or grandfather or uncle or friend), and have each child take it home--no matter what day it is!

Example is on following page.

ON FATHER'S DAY

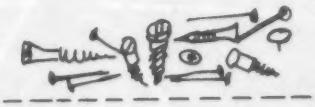
I will do these things when you cut off the ticket _____

water the yard

rake the yard

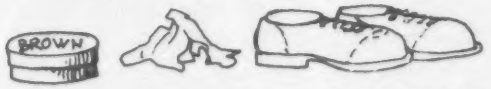
take out the trash

sort out your nails or tools



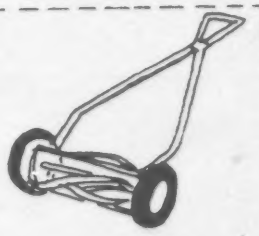
help you wash the car

polish your shoes



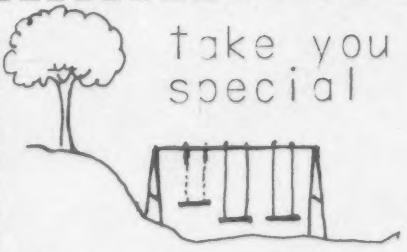
bring you the newspaper

mow the lawn



sweep something

take you someplace special



good for one kiss

good for one kiss and a hug

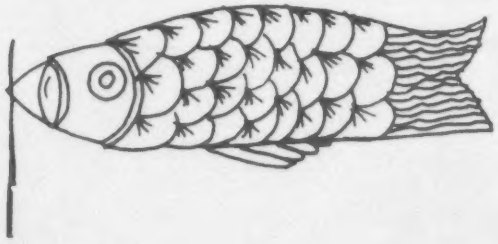
ACTIVITY 152: *Japanese Children's Days*

Learning: Special days are observed for children in appreciation of their place in the family.

Materials: fish kites (See activity 154.)
dolls (See activity 153.)

Teacher Information: A children's day is observed in March (the third day of the third month) and May (fifth day, fifth month). The March third observance features dolls which have been purchased on special occasions for the child. The dolls and small articles displayed with them are to teach the child the qualities and virtues thought to be important to the development of their character. Dolls representing the royal court of Japan help to teach the history and culture of that country. The dolls are for display during the special days for children and are not played with during the year; they are brought out only for this special occasion. Friends are invited for storytelling, singing, and sharing of tea and other refreshments.

On May fifth a display of reproductions of ancient armor and armaments is set up in the home. A pole is erected outside the house from which colored strips of material and fish kites are flown. A fish kite is put up for each boy in the family. The oldest boy has the largest kite. Of all the fish kites the carp kite is the grandest. The carp is thought to have unusual power and strength. The carp can swim against the current and short rapids.



Procedure: Invite children to participate in a display of dolls (brought from home or made ahead of time). Be sure not to limit the invitation only to girls or to fancy dolls. Display fish kites in the room, or fly them outdoors.

Have a tea party with Japanese tea and almond cookies (see activity 55). Children invite friends to join them to see the doll display, sing songs, and listen to stories.

ACTIVITY 153: *Make a Japanese Doll*

Learning: Dolls are displayed on Japanese Children's Day.

Materials: Japanese wrapping paper, rice paper, or gold Christmas paper with interesting muted patterns

Procedure:

1. Cut paper 6" x 4". Fold as pictured. Overlap and paste.

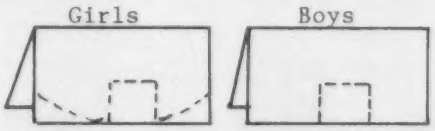
2. Turn paper over and fold left side to center, then right side to center. Crease folds.

3. Make doll head and neck from stiff cardboard.

4. Insert head in opening and paste closed.

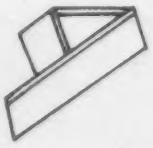
5. Fold two different colored pieces of paper 6" x 5" in half.

6. Cut as shown on dotted lines.



7. Slip this section over doll's head, thus making arms and shoulders of kimono. For girls' dolls fold arms as shown. Boy dolls: leave kimono arms extended.

8. Fold two matching colors of paper together 1" x 3" lengthwise. Wrap it around the neck. Fold as shown and glue in place.



9. Fold another matching strip of paper 1" x 3" lengthwise to make belt and obi. Glue in place.

Display for Children's Day party.

ACTIVITY 154: *Make a Fish Kite*

Learning: Boys' Day, "Tango-no-sekku," is celebrated on May fifth each year in Japan by flying giant paper carp.

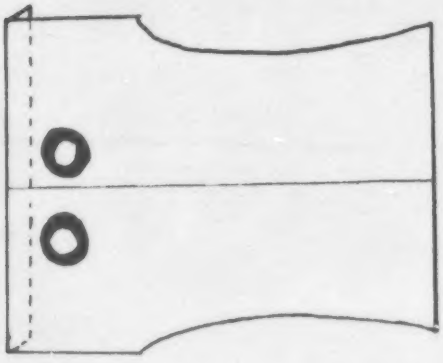
Materials:
- 1 sheet newsprint
- crayons or watercolor markers
- scissors
- string
- 3-4 sheets tissue paper of different colors
- glue
- thin wire about 4" longer than width of tissue

Procedure: See following illustrations. Fold newsprint in half lengthwise. Draw a curved line on open edge. Cut on curved line through both thicknesses. Using newsprint as a pattern, cut one piece of the tissue in the same manner. Open out flat. Fold back about one inch at widest edge. Draw two large eyes near center behind the fold. Decorate the carp as desired with the extra pieces of tissue, adding tail, fins, etc. Open out fold and glue on a two-inch-wide strip of tissue for reinforcement. Turn over and glue the wire under the fold; allow to dry. Bend carp in half and glue bottom edge together; allow to dry. Twist ends of wire together and cut off excess. Shape wire into a circle and attach string to center top and each side for hanging.

TISSUE PAPER CARP

1

2



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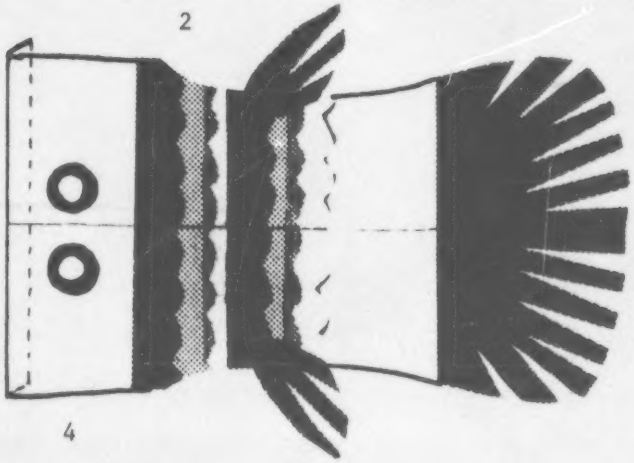

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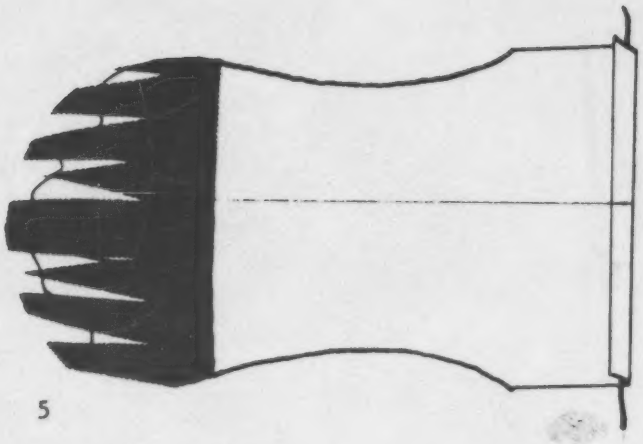

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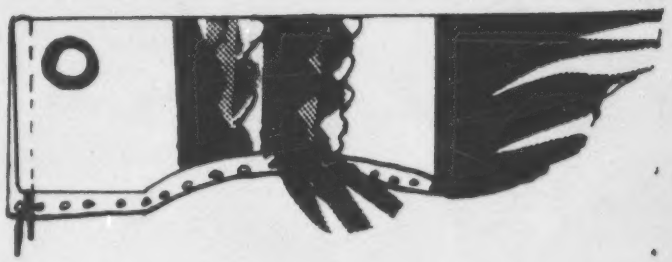


6

7

Evaluation: Ask the children why these carp are hung on May fifth by some Japanese American families.

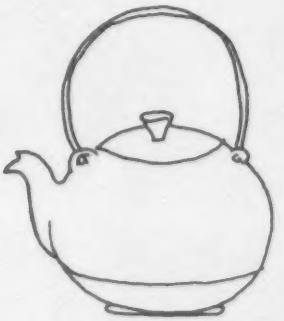
Have good color contrasts and good designs been used in making the carp?

Variations: Use only one sheet of tissue paper for the carp, and decorate it with crayons, watercolor markers, gadget printing, silkscreen printing, sponge printing, or other methods before assembling.

ACTIVITY 155: *Try Some Almond Cookies*

Learning: Some families eat foods that are part of their cultural heritage.

Material: ingredients for almond cookies (See recipe on following page.)



Procedure:

ALMOND COOKIES

1 cup lard
1 cup sugar
1 egg
1 teaspoon almond extract
3 cups flour
1 teaspoon soda
red food coloring

Cream lard with sugar until light. Add egg and mix well. Add almond extract. Add sifted dry ingredients. Shape in one-inch balls and put on ungreased baking sheet. Flatten slightly by pressing center of each cookie with thumb. Dip the end of a chopstick in coloring and touch the top of each cookie. Half an almond can be used instead and the tops brushed with egg white foam.

Bake at 375° F for 10 minutes. Makes four dozen. Serve with Japanese tea for a Children's Day tea party.

A Crosscultural Look at

Some Days of

Thanks Giving...

ACTIVITY 156: *The First Thanksgiving in This Country*

Learning: Thanksgiving is a special time to thank God.

Materials: colored construction paper, various sizes and colors
crayons
flannel board
unit set material (levels A-B), book, *Sing a Song of People*, "Thanksgiving Story," p. 18
IMC record Vic We 89 *Music of American Indians*, "Indian Hunting Song"
IMC record IH 9501 *Sounds of Indian America*, "Dances of Indian America"

Procedure: Read the following story to children.

THE STORY OF THE FIRST AMERICAN THANKSGIVING

In 1620 a small ship named Mayflower came to the United States (which was then an English colony). The people on this ship were Englishmen known as Pilgrims and were among the first Europeans to settle the eastern part of our country. They were Puritans who wished not to break away from the Church of England.

Arriving on the bleak, rocky Massachusetts coast in December 1620 at a place called Plymouth, the sick and weak settlers had to spend the winter in extreme hunger. Having very little food left after a dangerous ocean voyage, about half of them died of hunger, disease, and bad weather. Luckily for them, the Englishmen found the natives of this land, Indians of the Wampanoag tribe, friendly. They provided advice, food, and other important help. The Indians, one of whom was Squanto, taught their new neighbors how to build houses, hunt for food, and survive in the wilderness. The Pilgrims learned much from their friends of the Wampanoag tribe, whose chief, Massasoit, was one of the most powerful native rulers of New England. Luckily for the Pilgrims, the treaty Chief Massasoit signed with them at Plymouth in 1621 he faithfully observed until his death many years later.

Soon the Englishmen planted their seeds which they had brought with them, along with corn and other crops the Indians taught them to grow. When autumn arrived the Pilgrims gathered their bountiful harvest of food and stored away some for the next winter.

Everyone was happy for the harvest, and the Pilgrims said, "We must give thanks for all the good food, our homes, our clothes, our Indian friends and all our blessings. We shall have a big feast and invite our Indian friends. We will call it a feast of Thanksgiving." Well might they offer thanks; the Indians had helped the Pilgrims survive the terrible conditions in their new land.

Therefore, Governor Bradford invited Chief Massasoit and his braves to the celebration. On that memorable day of the first Thanksgiving feast in December 1621 the Pilgrims covered their tables with food from their gardens. Massasoit's braves brought turkeys, deer, and other game they had shot with their bows and arrows. The corn, pumpkins, squash, beans, clams, oysters, and fish provided by the Indians were added to the Pilgrims' food so that this famous Thanksgiving feast lasted for three days.

Typical of the Indians of the U. S. (except the tribes of the Southwest), Wampanoags were good hunters, and growing crops was not as important to them. Unlike the Plains Indians, but like most tribes of the Eastern Woodlands, Wampanoags did not move their homes, but stayed in one place.

Chief Massasoit and 90 of his braves came in their best dress to celebrate the feast day. Some of the Indians had wide bands of black paint on their faces. Some had feathers stuck in their long straight black hair, and some wore furry coats of wildcats hanging from their shoulders; others wore deerskins.

Before anyone ate they bowed their heads, offering a prayer of thanksgiving. That was the first Thanksgiving--a day which is now a legal holiday and one of the most popular days in the United States, especially since we do not have to come to school on that day.

The Indians danced, acted out stories, and played games with the children. The colonists sang their songs. In addition, a target was set up, and the soldiers fired at it. Then the Indians, standing in closer, shot at it with their bows and arrows to see which side would win the contest. Most important, hearty fellowship and good will was felt between the colonists and Indians. Peace and friendship had been established on a firm foundation. Without such a peace the Pilgrims would never have won a footing on that bleak, rugged coast. Without it Plymouth could never have survived.

Thanksgiving was not a new observance for the American Indians. We know that several Indian tribes were accustomed to observing several days of thanksgiving throughout the year. The Iroquois and Choctaw, for example, had an autumn festival known as the Green Corn Dance which lasted three days. We are also familiar with the story of how the Wampanoags came to the first Thanksgiving feast at the invitation of Governor Bradford and the Pilgrims. It seems likely that the three-day period of Thanksgiving to which Massasoit and his Indians went was already customary for them.

The first Thanksgiving observance was held in December 1621 but was not an annual affair as it is today. On July 30, 1623, Governor Bradford proclaimed a second Thanksgiving when a ship was sighted, heading for port carrying much-awaited, much-needed supplies from England. This second Thanksgiving Day was in no way connected with the harvest, but later on a day was set in the month of November which became associated with the ingathering of the crops. Today Thanksgiving is a legal holiday in all the United States.

After reading the story have children work in small groups to create a flannel board story of the first Thanksgiving in this country. Be sure they include the Mayflower, several Pilgrims, several Indians, some crude homes for the Pilgrims, corn and other crops, and the Thanksgiving table laden with food.

Have them practice the story, then take their flannel board production to other classes.

Extended Activity: Learn the song "Thanksgiving Story," and "Indian Hunting Song," and listen to "Dances of Indian America." Learn "Harvest Song," *Exploring Music, Book 3.*

ACTIVITY 157: *Indian Dance Song*

Learning: Music is a part of some celebrations.

Materials: unit set material, record *The Small Dancer*, "Indian Dance Song," side 1, band 1

Teacher Information: This music is designed to help children move freely. There are no prescribed steps to this dance. Encourage children to feel like, rather than look like, the Indians dancing to this music.

Procedure: Play "Indian Dance Song" several times so that children can feel the music. Then if no one just moves to it automatically, encourage anyone who wants to, to join you as you feel the drum beat. Play the selection many times to allow children several opportunities to let their feet play the drum.

ACTIVITY 158: *Succot*

Learning: Many families celebrate a time of thanksgiving.

Teacher Information: For further information on Succot see appendix 11. Succot (pronounced sue-coat) is celebrated by the Jewish people. It begins five days after Yom Kippur and is observed for eight days by Reform Jews and nine days by traditional Jews.

The word "succot" means "tabernacles" or "booths." It is used because the Jews of ancient times lived in booths or huts during the harvest season. It was difficult for them to return home each night, and it also allowed them to watch over their produce. The temporary booths or huts were also used during the 40 years the Jews wandered after the exodus from Egypt.

Procedure: Read or tell this story:

The Jewish people have a special time of Thanksgiving that they call Succot (sue-coat). It is celebrated for eight days by some Jews and nine days by others. It is a special time to thank God, a time for rejoicing; in earlier times it was when the harvest was gathered.

The name for this festival comes from the Hebrew word "succot," which means "booths." In times long, long ago the Jewish people lived in little booths or huts while they were in the fields gathering their crops. The little huts gave them shelter so they did not have to go back to their homes each night during this busy time.

Many Jewish families today build their own outdoor succot, decorating them with fruits and vegetables, eating their meals in them as often as possible during the festival, and looking at the sky and the stars through the partially open roof. Most synagogues build a very large succoh during this time and have religious services of thanksgiving inside it.

After reading or telling the story ask:

How is Succot like the Thanksgiving that the Pilgrims began? How is it different?

Be sure children understand that Succot was being celebrated long before the first Thanksgiving in this country. According to Mrs. Harry Nadler of the Antidefamation League, the Pilgrims were familiar with the Jewish Bible and patterned their first Thanksgiving after Succot.

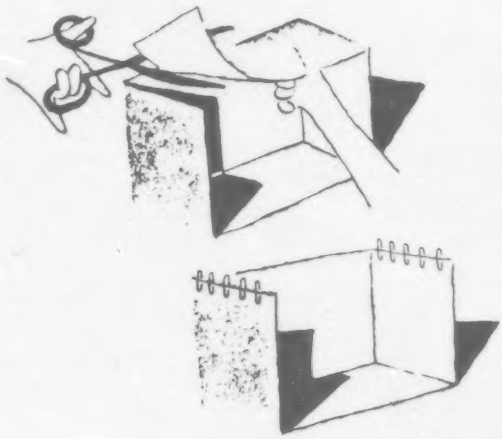
ACTIVITY 159: *Make a Succoh*

Materials: shoe boxes
paper clips
pipe cleaners
2" x 8" green construction paper strips

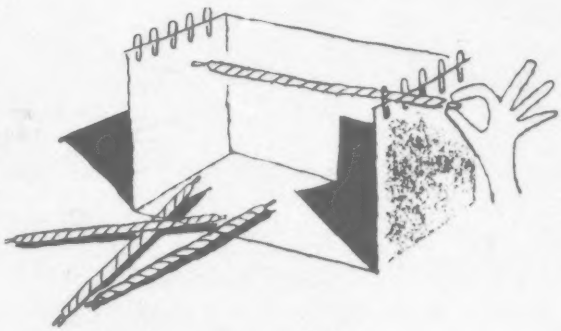
Teacher Information: Succoh is singular for succot. See information in appendix 21 for more detail on this celebration.

Procedure: After children understand the significance of the succoh to the celebration of Succot, have them either work in small groups or construct their own succoh.

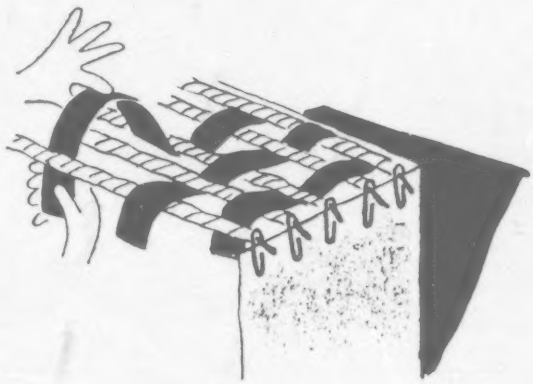
1. Take a light shoe box and lay it on its side the long way. Cut away the top and then slip four or five paper clips on the top of both sides. Be sure to leave space between the clips.



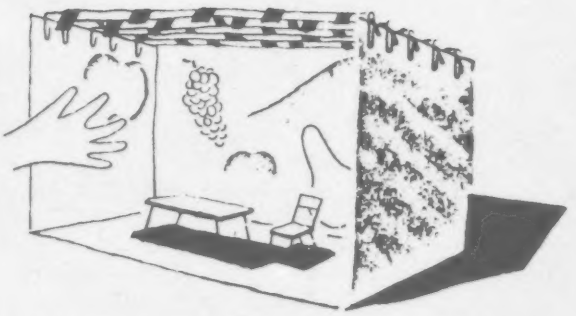
2. Thread pipe cleaners through the top of the clips from one side of the box to the other. Bend the ends of the pipe cleaners so they won't slip through the holes, and then press the paper clips down as far as they will go.



3. Lace the green streamers in and out of the pipe cleaners from front to back.



4. Decorate the inside of the succoh with pictures of fruits and vegetables. If you have tiny toy tables, chairs, or dolls, you can put them in the succoh also.



After completing the succoh have children write stories about this Thanksgiving celebration.

ACTIVITY 160: *Sing a Succot Song*

Learning: Some celebrations have special music.

Teacher Information: Be sure children understand the Jewish celebration of Succot before teaching this song.

SUKKOT

LAMA SUKKAH ZU

SLOWLY

LA — MA SU — KA ZU. A — BA TOV SHEH — LI?
WHAT'S OUR SUK — KAH FOR? FA-THER PRAY DO TELL;

LA — MA SU — KA ZU, A — BA TOV SHEH — LI?
WITH-OUT ROOF OR FLOOR? PLEASE EX-PLAIN IT WELL.

LE-SHEV BA-SU — KA YA — KI — RI LE-SHEV BA-SU — KA
A RE — MIN-DER LIT-TLE ONE OF DAYS OF WANDER-ING,

CHA — VI — VI, LE — SHEV BA — SU — KA YE — LED CHEN,
LIT-TLE SON, IN SCOR-CHING DE-SERT, DEAR-EST ONE.

YE — LED CHEN SHEH — LI LE-SHEV BA-SU-KA YE —
DEAR-EST CHILD OF MINE IN SCOR-CHING DE-SERT DEAR-

— LED CHEN YE — LED CHEN SHEH — LI.
— EST ONE, DEAR-EST CHILD OF MINE.

ACTIVITY 161: *Moon Festival*

Learning: Some Chinese people celebrate the Moon Festival in the autumn.

Materials: unit set material Fs "The Moon Festival Is Here" (There is no audio cassette for this filmstrip. The story is written on each frame bilingually in Chinese and in English.)

Teacher Information: The *Moon Festival* is celebrated when the moon is at its brightest. Legend has it that the beautiful Chang-O stole a drug from her husband that would ensure youth and immortality. In punishment of the theft she was doomed to live on the moon forever. Another inhabitant of the moon is the Hare, the symbol for this new lunar year. When the moon is full and risen clear of tree tops, worshippers can see the Moon Hare pounding the Pill of Immortality. He is said to have powers to transform poverty and ugliness into a fairyland, and his magical touch would smooth away wrinkles from tired faces. As in America, the moon is also symbolic of romance, and so we have another resident, Yueh Lao, the universal matchmaker. During this season he is busy tying couples together with invisible silk threads. Young girls often visit the temples and burn incense before this god to ensure a good husband and marriage. The Moon Festival is celebrated by theatricals, troupes of entertainers, and stiltwalkers. Food of the day is moon cake, decorated and filled to be round and yellow as the moon.

Procedure: After having given children some background on the Moon Festival, show the filmstrip, "The Moon Festival Is Here." After viewing the filmstrip, discuss these points:

The 15th day of the eighth month is August 15. It is a harvest time, including the harvest of rice and wheat.

It is a farmer's festival.

It is a lantern time.

It is a moon cake time.

It is thanksgiving time to farmers for food, to heaven for rain, to parents for everything good.

It is story time.

It is reunion time.

Look for similarities and differences in Moon Festival and other thanksgiving celebrations studied.

Have children make lanterns (see ACTIVITY 123) and moon cakes (see ACTIVITY 162) and have your own Moon Festival.

ACTIVITY 162: *Try Some Moon Cake!*

Learning: Some people eat special foods on special days.

Materials: ingredients for moon cakes (See recipe below.)
oven for baking

Teacher Information: Moon cakes are a part of the Moon Festival celebration. The moon cake is either given away to friends or served when they come to call at Moon Festival time. Because the cake is extremely rich, it is served in small wedges.

As the filmstrip, "Moon Festival Is Here," implies, the cake represents the moon. It is a filled cake traditionally made from sweet black bean, mashed, heavily sweetened with molasses, and filled with golden-yellow duck egg: thus, the golden yellow moon sitting in the black night sky. However, because the ingredients are difficult to find and the cake itself is difficult to prepare, try this simulation.

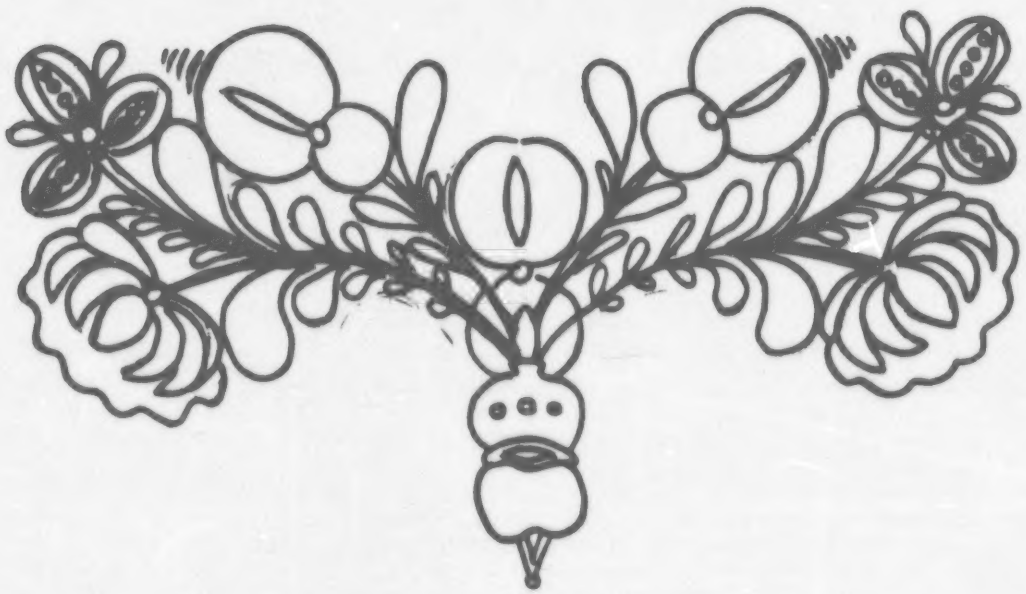
In small cake pans or aluminum foil pie tins bake a date-nut cake (prepared mix will be fine). After the cake is baked, place half an apricot (round side up) on top to represent the moon. Anything that is yellow, orange, or golden could be used on top.

ACTIVITY 163: *Oktoberfest*

Learning: Many people celebrate a good harvest.

Materials: large pole
streamers
IMC record FOLK F1178 *Maypole Dance*

Teacher Information: The Oktoberfest is celebrated in Germany at the end of harvest in late September and early October. There are great festivities throughout the country. Some villages in Germany hold gatherings at a central point. The top of the tallest tree is cut, and streamers are tied to the top. The villagers then dance around the tree with the streamers, much like a Maypole Dance, all in German costumes, especially the lederhosen (leather pants) and colorful, embroidered dirndl dresses.



Procedure: Discuss the Oktoberfest held in Germany. Talk about the importance of a good harvest to the people in Germany and how the Oktoberfest is a celebration of thanksgiving. The Pilgrims celebrated a good harvest with Thanksgiving. The Chinese celebrate after a good rice harvest with Moon Festival. The people in Julian celebrate a good apple harvest, and the people in Indio celebrate a good date harvest.

Extended Activity: Teach the Maypole Dance as a traditional Oktoberfest celebration activity done in Germany. (Directions for the dance are on the album cover.)

ACTIVITY 164: *Kinderpolka*

Learning: Dance is a part of many celebrations.

Materials: "Kinderpolka" from *Carousel* album, Dewey no. 45-6179, or BOW B203 "Children's Polka"

Teacher Information: Kinderpolka is a German couple folk dance. This can be easily taught to the children as an Oktoberfest dance since they participate in the festivities, too.

Procedure: Children form a single circle, partners facing, with hands joined, arms extended sideward, shoulder high.

1. Couples take two step-draws toward center of circle and three stamps in place (slide, slide, and stamp, stamp, stamp). Then take two step-draws back to place and three more stamps. Repeat all.

2. Slap thighs with both hands, clap own hands, and clap partner's hands three times (hit, clap, and clap, clap, clap). Repeat all.

3. Place right heel forward and shake right forefinger at partner three times. Repeat with left heel and forefinger (shake, shake, shake and shake, shake, shake). Turn about in place with four running steps, face partner, and stamp three times. (Turn around and stamp, stamp, stamp.) Girls hold skirt.

"Kinderpolka" is a good "mixer" if the boys move forward to a new partner for each repetition of the dance.

ACTIVITY 165: *Try Some Gingerbread Cookies!*

Learning: Some people eat special foods at celebrations.

Materials: ingredients for gingerbread cookies (See recipe below.)
oven for baking

Teacher Information: Traditionally gingerbread cookies are a part of an Oktoberfest celebration.

GINGERBREAD COOKIES

Preheat oven to 375°.

1 cup shortening
1 cup brown sugar
3 eggs
2 cups molasses
8 cups flour
2 teaspoons soda
1 teaspoon salt
2 teaspoons ginger
2 tablespoons cinnamon

Cream sugar and shortening in a bowl. Add eggs and molasses. Mix well. Sift dry ingredients over wax paper. Add to mixture and stir well. Put in refrigerator until cold.

Roll out on cutting board to one-half inch thick. Cut out with gingerbread boy cookie cutter. Stick raisins on for eyes, buttons. Bake at 375 degrees for eight to 10 minutes.

If the recipe is too difficult, make gingerbread cookies from prepared mix. Serve with apple cider and have an Oktoberfest!

ACTIVITY 166: *Try a Pretzel*

Learning: Some people eat foods that are a part of their cultural heritage.

Materials: ingredients for pretzels (See recipe below.)
skillet
hot plate

Teacher Information: Pretzels were used in marriage ceremonies, depicting the nuptial knot, in the early 17th century. After that, wishing on a pretzel became common, particularly at marriages. The bride took one side of the pretzel and the groom the other. The one getting the larger piece would have the wish come true.

The first pretzels were made of bread dough. They were soft and delicious, but had to be eaten soon after cooking or they would become stale. Today soft bread pretzels are common. The hard pretzel came about as an error when a young baker fell asleep while tending the ovens. When he saw that the fire had died down, he built another fire, thinking that the dough had not yet baked. The owner was about to throw away the crisp pretzels when he noticed several workmen enjoying them. He took some of the hard, brittle pretzels home. He found that his family liked them. These new dry pretzels would last for months. A new product was created.

SALTY YEAST PRETZELS

1 package (13-3/4 oz.) hot roll mix prepared as label directions or your favorite white yeast dough (enough for 1 loaf)

1 egg yolk diluted with 1 or 2 tablespoons water

For each pretzel, roll a 24-inch-long rope of dough about one-half inch in diameter. Start heating oven to 400 degrees. Bring a skilletful of water to boil. Use a ready-made pretzel as a guide in forming these, or cut into sticks. Drop pretzel into a skillet of boiling water. Remove when dough rises and floats. Brush egg yolk on pretzel. Top with coarse salt or seeds (poppy,

sesame, or caraway). Place on lightly greased baking sheet. Bake in 400-degree oven for 30 minutes.

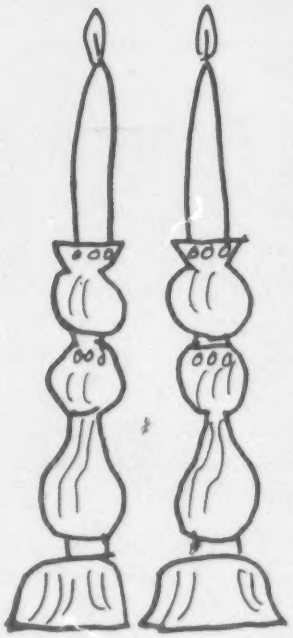
Yield: 12 to 15 Pretzels

Serve with apple cider and have an Oktoberfest!

A Crosscultural Look at Some Special

Religious Days

ACTIVITY 167: *Passover*



Learning: Some special days are religious.

Materials: unit set material Fs "Passover"

Teacher Information: See appendix 12 for more detailed background on Passover.

Passover is the holiday on which Jews celebrate their liberation from slavery. It is a family holiday, celebrated with a sedar at home. "Sedar" is the Hebrew word for "order," and the ceremony follows the order set down in the Bible. The sedar is a meal as well as a religious service, and very special foods are on the table. (See the appendix for the significance of each of these foods.)

The service opens with the youngest child asking four questions of the father, beginning with "Why is this night different from all other nights?" It is the father's answer that unfolds the drama of this celebration, the Exodus from Egypt.

Procedure: Give children some background on Passover, including the reason it is celebrated by Jewish people, some of the customs associated with the sedar, and the special foods significant to the service. Read the following story to the children as historical background for Passover.

THE PASSOVER STORY

Many, many years ago there was a very wicked king in Egypt named Pharaoh. To show how mean he really was, he made slaves of all the Jews and forced them to build cities of stone. He also said that all newborn Jewish baby boys were to be killed. One little boy was saved by being placed in a basket near a stream, where he was found by Pharaoh's daughter. He was named "Moses."

When Moses grew up he became a great leader of the Jewish people and in time led his people to freedom. He went to Pharaoh and asked to have the Jews freed. Pharaoh refused, ordering his slavemasters to work the Jews even harder at making bricks and building with them. Because Pharaoh would not obey, God caused Ten Plagues to frighten the Egyptians--but these "passed over" the houses of the Jews. Finally Pharaoh said the Jews could leave, and they packed and left in a great hurry. Moses led them for 40 years as they wandered in the desert, searching for the land promised to them by God. During that time Moses also received the Ten Commandments from God for the Jewish people. Moses was one of the greatest leaders and teachers in the history of the world.

After reading the story discuss why this special day is important to Jewish people.

ACTIVITY 168: *Order of the Sedar*

Learning: Customs are a part of special days.

parsley

Teacher Information: The order of the sedar is particularly significant to the Passover celebration. Traditionally the sedar has been observed in this order, and each step is accompanied by prayers. These customs are most important to the Jewish people.

lamb bone

The following could be discussed with children so they understand the importance of the order of the sedar. (The afikomon puzzle will be more meaningful afterward.)

THE ORDER OF SERVICE

We light the candles!
We bless the wine!
We divide the matza!
We hide the afikomen!
We ask four questions!
We look at the seder plate!
We bless the matza!
We eat bitter herbs!
We serve the Pesach* meal!
We find the afikomen!
We thank God!
We open the door for Elijah!
We sing songs!

*Pesach means Passover.

ACTIVITY 169: *Try Some Haroseth*

Learning: Some people eat special foods on special days.

Materials: ingredients for Haroseth (See recipe below.)

Teacher Information: Haroseth is a significant part of the Sedar on Passover Eve. Symbolically it represents the mortar with which the Hebrews made the bricks for Pharoah's great cities. (See appendix 22 for more information on other foods that are a part of the Sedar.)

Procedure:

HAROSETH

1 large apple, peeled, cored, and finely chopped
½ cup finely chopped walnuts
½ teaspoon cinnamon
½ teaspoon sugar
grape juice

Mix all ingredients, using just enough grape juice to hold together. This is usually eaten on small pieces of matzo.

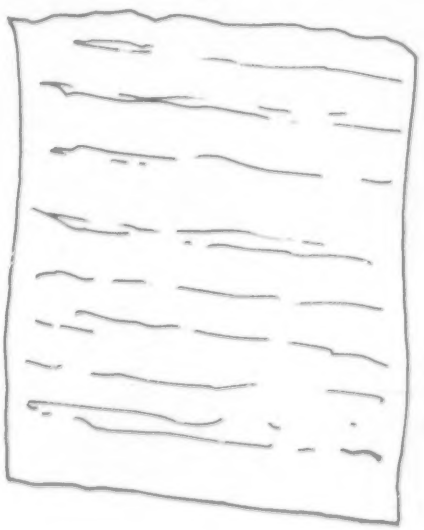
ACTIVITY 170: *Find the Afikomon*

Learning: Customs are a part of special days.

Materials: Puzzle for duplicating, appendix 13.

Teacher Information: A custom that is part of the Sedar on Passover Eve is for the father to hide a part of the middle matzah. He pretends not to notice toward the end of the meal that the children have found it and hidden it themselves. He offers a reward for its return because the meal is not complete until each person has tasted a piece of the "afikomon" which means "dessert."

matzah



Procedure: Explain the delightful custom of finding the afikomon and the significance of the afikomon to the Sedar.

Distribute the afikomon puzzle to children and have them complete it. Appendix 23 will provide a good copy for duplicating.

ACTIVITY 171: *Las Posadas*

Learning: Some special days are religious.

Teacher Information: Las Posadas is a traditional part of Christmas in many communities. The beautiful, solemn pageant is performed each year, beginning on December 16 and continuing for nine days, ending with midnight mass and family celebrations.

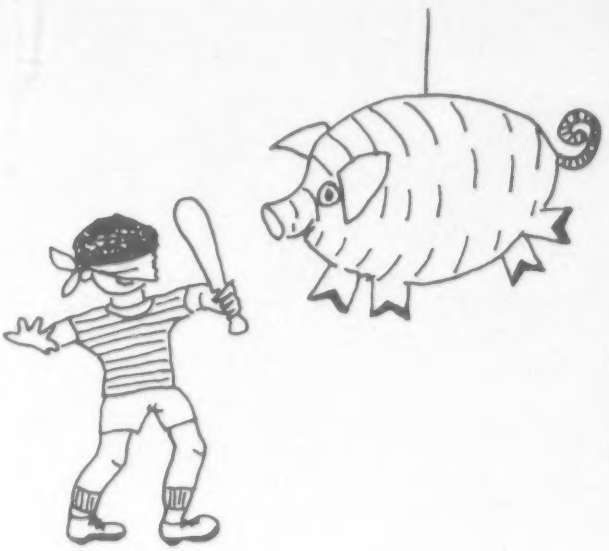
Procedure: Read the story "Las Posadas" (appendix 14).

ACTIVITY 172: *Try Some Biscochitos!*

Learning: Some people eat special foods on special days.

Materials: ingredients for Biscochitos (See recipe below.)
oven for baking

Teacher Information: Biscochitos, which means "little biscuits," are traditionally a part of the Christmas celebration in New Mexico.



Procedure:

BISCOCHITOS

6 cups flour	1½ cup sugar
1 pound lard	3 eggs
5 teaspoons baking powder	1 tablespoon anise flavor extract
1 teaspoon salt	¼ cup orange juice

Cream lard with sugar. Add eggs, anise flavor, and orange juice. Add dry ingredients. Knead until the right consistency to roll. Roll and cut. Bake in moderate oven, 350°, until golden brown. While still warm, dip top of each cookie in sugar. Serve with hot chocolate and enjoy!

ACTIVITY 173: *Luminarias as a Part of Christmas*

Learning: Christmas Eve is observed with different customs from various cultures.

Materials: unit set material book, *One Luminaria for Antonio* by Flora Hood

Teacher Information: This book is a delightful story about a Christmas custom familiar to children in New Mexico. Interest in luminarias as a Christmas observance has been broadened by articles in several *Sunset* and home magazines and the emphasis on energy conservation. A word list and pronunciation guide for the Spanish words can be found at the back of the book.

Procedure: While reading the story with a group of children stop briefly on page 23 to allow children to respond to Antonio's dilemma. After page 24 ask: "Could something different have happened? Did Antonio have to decide what to do?"

After reading the entire story allow children time to enjoy the illustrations and recall incidents. Ask children to respond to questions: "What do you expect might happen if you or your family set out luminarias? Were you surprised at what happened when Antonio lit a luminaria? Why do you suppose luminarias were used instead of strings of tree lights?"

Extended Activity: Have more able students extend the story of Antonio. The book ends with Antonio receiving a blessing in the form of a little red squirrel. Children could develop their own version of the relationship between Antonio and his new pet.

ACTIVITY 174: *Light Up Your House with Luminarias*

Learning: Luminarias are used to decorate the outside of homes at Christmas time in some places.

Materials: paper bags such as those used for lunch bags
vigil candles
sand

Teacher Information: Luminarias are safe because the sand in the paper bag keeps them from blowing over and also snuffs out the candle when it burns down low. They provide a warm, glowing light that is decorative and very meaningful in some cultures.

Procedure: Demonstrate to children how luminarias are made:

1. Fold top of paper bag down about one-and-a-half inches.
2. Place about two inches of sand in bag.
3. Place vigil candle in sand.
4. Light candle to show warm glow--darken room for dramatic effect!

Suggest that luminarias may be used to line the walk going up to your house or line one side of your front entry on special occasions, not just at Christmas.

Extended Activity: Teach the song "Twas in the Moon of Wintertime" from *Exploring Music, Book 3.* It is an Indian song that expresses the feelings that the luminaria has signified.

ACTIVITY 175: *A Christmas Secret*

Learning: Christmas is a special time for giving to those you care for.

Materials: unit set material, book, *The Christmas Secret* by Joan Lexau

Teacher Information: This book is an extremely sensitive story about a Puerto Rican family living in New York. Before reading the story prepare children for the fact that the father of the family has died and the mother is raising two young sons alone.

Procedure: Before reading the story ask:

How do you know what to give someone as a special gift?
How do you get the gift?
How does it make you feel to give someone a special gift?

Say to children: "We are going to meet a family that moved to the United States from Puerto Rico. (Locate Puerto Rico on the map.) They live in New York (locate New York), where it gets very cold in the winter. This family has no father because he got very sick and died, so the mother works to provide for the two boys, José, who is 10, and Tomás, who is seven. José wants to give his mother a special gift for Christmas. This story tells how he got the gift."

Read the story, *The Christmas Secret.*

After reading the story ask:

Why was it so important to José to give his mother the blanket?
Why was it so hard for Tomás to keep the secret?
Why do you think the people bought so many trees the last day?
How do you think José's mother felt when she saw the blanket? Why?
How do you think José felt when he gave his mother the blanket? Why?
What kind of Christmas do you think this family had? Why?

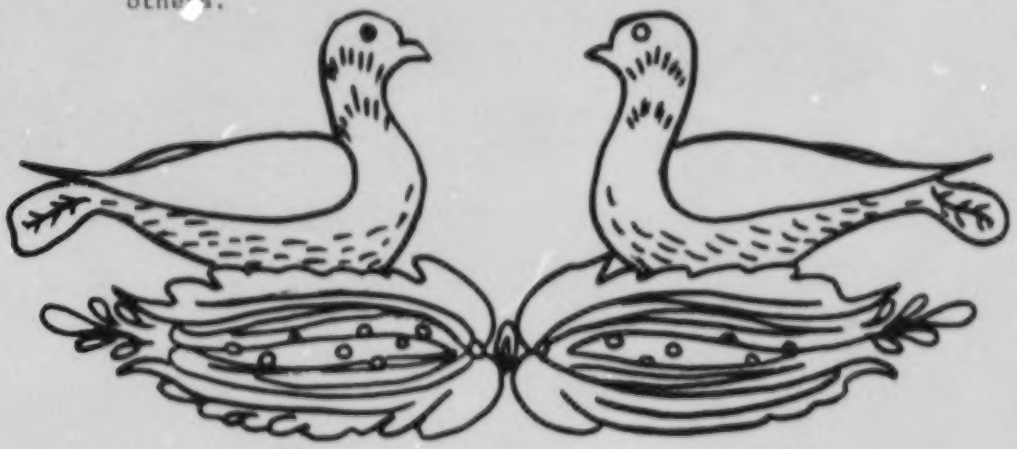
Extended Activity: Have more capable students write a letter to José, telling him how they feel about how he got the special present for his mother.

or

Have children complete this sentence: "If I could give my mother a special present, I would give her _____ because _____. I would get it by _____." (How?)

ACTIVITY 176: *What Is Your Favorite Special Day?*

Learning: All of us probably have one holiday that we enjoy more than others.



Procedure: Review the special days studied in this objective. Ask children, "Of all the special days that we have learned about, which one do you like best? Why?"

After some discussion ask whether they noticed that not everyone liked the same holiday. Ask: "Why do you suppose we do not all have the same favorite holiday? What are some other holidays that you like that we have not talked about?"

Have children draw a picture of their favorite special day and write a paragraph (or sentence for younger children) about why it is their favorite.

Using your class roster, write the names of students you feel might profit most from each day's emphasis. Each day as you begin your schedule, check the calendar so that in the course of your teaching you can give the special attention indicated. It can make each day a special day.

EACH DAY IS A SPECIAL DAY

This calendar is designed to help you remember to do something special for your students. It wouldn't take much time or interfere with your regular plans but if you effect 3 or 4 students each day--that's 60-80 students in one month--think what that might mean in a year's time.

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1ST WEEK	**Award Day** Prepare a blue ribbon pin-on award for those who would be proud to show others their achievement. Awards could be made for being polite, prompt, happy etc.	**Touch Day** Probably for every kid turned off by being touched, there are just as many who are turned on. Which of your students could really use "laying on of hands"?	**Note Day** There is something definitive about committing anything to writing. Who are some kids who would relish a personal note?	**Surprise Day** Everyone loves a surprise. A coded message, a little present in a big box, a mystery box, a present that can't be opened until 3 P.M. or	**Feelings Day** Everybody has feelings, but usually we're all too busy to deal with those feelings. Today, give three people: ask about their feelings, acknowledge their feelings, show concern for their feelings.
2ND WEEK	**Thank You Day** Saying "I want you to know how much I personally appreciate the way you've _____" can be a highlight of some kid's year.	**Secret Day** Being trusted with a secret or being enough of an "insider" to have some exclusive knowledge is something really special for some. Name 3 and	**Family Day** For those who are proud of their families or of a particular member, there is no nicer expression of concern than to have a Chance to share with you some thoughts about that person	**Peer Day** Those who struggle to please their peers would all the more welcome a chance to have special recognition IN FRONT OF THEIR PEERS.	**Question Day** A question reflects a concern and makes some assumptions. Ask 4 kids some questions about their feelings, ambitions, fears and desires.
3RD WEEK	**Forgive Day** For kids who always "foul up" sometimes get a feeling of futility about ever starting with a clean slate. Name 3 kids who need to be convinced that you are not holding a grudge or seeking revenge. and	**Tease Day** Some kids enjoy a little sarcasm or being "picked on" playfully. Choose 5 who like to be teased today--and do it! 1. 2. 3. 4. 5.	**Praise Day** Some pupils are embarrassed by praise; others thrive on it. Decide who could really use some honest, genuine praise. and	**Confess Day** To tell a kid you were wrong can change a whole attitude. E.g., "My first impression of you was that you were trying to take advantage of me. I know now that I was wrong."	**Favor Day** In How to Win Friends and Influence People, Dale Carnegie says that the best way to make a friend is to let him/her do a favor for you. Aren't there some personal favors 4 kids could do for you?
4TH WEEK	**Comment Day** Choose an outstanding quality (especially for those who have few outstanding qualities) and comment on that quality.	**Goody Day** Symbolically, giving someone candy is a high priority strategy for showing affection. List 6 kids who would really respond to a "gift."	**Smile Day** Make this list extra-long because smiles are so quick and fleeting and effortless and can be done without interfering with other activities. Don't forget though--this is a warm, personal "I like you for being you" smile. (In fact, don't make a list--give it to everybody!)	**Prestige Day** Many kids never get a chance to be "important." Prestige is too often reserved for those who already have it. Think of 2 kids who would gain respect because they got to talk to the superintendent or visit the high school.	**Laugh Day** Whatever it takes to get 'em to laugh--do it: a joke, a riddle, a tickle, a contagious laugh. Name three shy ones who could use a laugh.

OBJECTIVE 2: *The child will be able to describe how groups transmit cultural heritage through the recognition of special persons and what those persons signify to each group.*

ACTIVITY 177: *Family Champions*

Learning: One way members of a group are often unique is their accomplishments or ability to do something very well.

Materials: individual work sheet

Teacher Information: This activity may be used following a viewing and discussion of the filmstrip from Five Families (piñata frames 37-41).

Procedure: Duplicate a "Champions in My Family" sheet, and have each child fill one in for her/his family.

CHAMPIONS IN MY FAMILY

_____ is a good bike rider.

_____ is a good climber.

_____ is a good rope jumper.

_____ is a good jacks player.

_____ is a good babysitter.

_____ is a good runner.

_____ is good at cards (or Monopoly or Kalah).

_____ is good at marbles.

_____ is a good whistler.

_____ is a good cook.

_____ is a good dishwasher.

_____ is good at baseball.

_____ is good at skateboarding.

_____ is a good swimmer.

_____ is a good barbecuer.

_____ is a good storyteller.

_____ is a good smile giver.

_____ is a good _____.

After the "Champion" sheet has been completed, discuss how many names appeared more than once. Notice that one name did not appear in every space. Conclude that we are all good at something, and no one is good at everything.

Extended Activity: Help children chart activities that class members are practicing, such as:

_____ has read more than _____ books.

_____ can tie shoes.

_____ can tell name and address.

_____ balance & walk on sandbox edge.

ACTIVITY 178: *What Is a Hero?*

Learning: A hero is a person who is admired for her/his qualities or achievements.

Teacher Information: A simple definition for hero according to Webster is "a person who is admired for his qualities or achievements."

Procedure: Ask children:

What does it mean to admire someone?
What qualities do you admire in a friend?
Who is someone you admire?
Why do you admire that person?
What is there about that person that you admire? (a quality)
Who is a man whom you admire? Why?
Who is a woman whom you admire? Why?
Who is a child whom you admire? Why?
What are some qualities that you admire in all people?
Who has done something that you admire her/him for? Why do you admire her/him for that?

Go back now and list the qualities that were given as reasons for the admiration. Discuss them. (Be sure children understand the meanings of words). Conclude that these people just discussed what could be considered heros or heroines because of their qualities or achievements.

Extended Activities: Have children discuss or write about a famous person living today whom they admire most.

Have children discuss or write about "If I could be anyone in the world, I would most like to be _____ because _____."

"If I could choose any parents in the world, I would choose _____ because _____."

ACTIVITY 179: *Hero Sandwich*

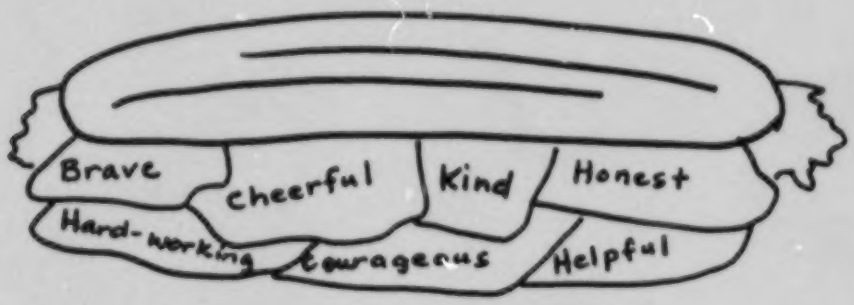
Learning: A hero or heroine is a person who has some outstanding characteristics.

Teacher Information: This activity can be done as a class discussion first and then used as a bulletin board. As each special person is studied, her/his outstanding characteristics can be added to the sandwich or highlighted if already there.

Procedure: Draw the outline of the hero sandwich on large butcher paper or on the chalkboard. Tell children this is a hero sandwich and together you are going to fill in the ingredients.

Ask children to give you the characteristics of a hero or heroine (what s/he should be). Be sure to get clarification each time a term is used: e.g., "What do you mean by "brave"? What are you thinking when you say "courageous"?

As children respond and clarify what they mean by each characteristic, fill in the sandwich.



ACTIVITY 180: *Have You Ever Been a Hero?*

Learning: A hero is a person who is admired for her/his qualities or achievements.

Procedure: After discussion from the preceding activities have children tell or write or illustrate a time when they felt they were a hero or heroine. They did something for which they could be admired: e.g., they were fair or brave or courageous or honest, or they did something very helpful to someone else. Ask for volunteers to share their stories or illustrations with the class.

A Crosscultural Look at Some

National Heroes

ACTIVITY 181: *George Washington, Father of His Country*

Learning: Some people are remembered because of the good things they did for their countries.

Materials: appendix 15, to be duplicated

Procedure: Through questioning find out what children know about George Washington. Some points that should be noted are:

Washington was a general in the army.

He fought for independence.

He was the first President of the United States.

He is called "the father of our country."

Distribute appendix 25 to students. Read the story about George Washington. Ask:

Why do you think George Washington is called "the father of our country?"
Why do you think he is an American hero?
Why is George Washington's birthday a holiday in the United States?
Is it a holiday in other countries? Why?

Extended Activity: Have children write a short story telling why George Washington is an American hero. Save the stories to be compiled with other "special people" stories into a booklet.

ACTIVITY 182: *Miguel Hidalgo, Father of His Country*

Learning: Some people are remembered because of the good things they did for their countries.

Materials: appendix 16, to be duplicated

Teacher Information: Miguel Hidalgo, a priest in Mexico in the late 1700s and early 1800s, began the war for Mexican Independence in 1810. He was concerned for the poor of Mexico whose land had been taken away from them by the Spanish. He knew about the American Revolution that had successfully freed his northern neighbors from British rule, and he came to believe that the people of Mexico could take charge of their own country also.

Procedure: Read or tell children this story:

"Not long after George Washington fought in the American Revolutionary War to win independence for his country, another very brave man did the same for his country. Miguel Hidalgo, though, was not a general in the army like George Washington. He was a priest.

"Miguel Hidalgo was a priest in the town of Dolores in Mexico. He cared for the people of his town and his country, and it made him sad to see them so poor and so mistreated by the Spaniards. The Spaniards were people from Spain who had come to Mexico to rule the Mexican people (much as the British had come to America to rule the people here). Miguel Hidalgo did not believe that his people should be ruled by the Spaniards, so he began organizing secret meetings to talk with the people about how they could free themselves.

"Someone found out about these secret meetings and told the Spaniards. Many people were put in jail, but Miguel Hidalgo was not frightened; he called a meeting late one night and gave a short speech. He urged his people to break away from Spanish rule so they could form their own government. He ended with the words: "¡Viva la Independencia! Viva Nuestra Señora de Guadulupe!" ("Long live independence! Long live our Lady of Guadulupe!" [She is the patron saint of Mexico.])

This incident became known as "el grito de Dolores," the cry of Dolores, and it began Mexico's fight for independence from Spain."

After reading the story put "Washington" and "Hidalgo" on the board, separated by a line. Under Washington list some facts the children can recall about Washington and then on the other side some facts they can recall about Hidalgo. Compare for similarities and differences.

Washington	Hidalgo
an American general	a Mexican priest
fought for independence	fought for independence
called "father of his country"	called "father of his country"
brave man	brave man

Distribute appendix 26 to students. Read the story about Miguel Hidalgo. Ask:

Why do you think Miguel Hidalgo is called "father of his country"?
Why do you think he is a Mexican hero?
Would you suppose that his birthday is a holiday in Mexico? Why?

Extended Activity: Have children write a short story telling why Miguel Hidalgo is a Mexican hero. Add to "special people" booklets.

ACTIVITY 183: *Dr. José Rizal, Father of His Country*

Learning: Some people are remembered because of the good things they did for their countries.

Procedure: Read the following story of José Rizal, national hero of the Philippines, explaining unfamiliar words as you go.

"José Rizal was born on June 19, 1861, in Calamba, Laguna, in the Philippines. Rizal's first teacher was his mother. At the age of three he mastered the alphabet; at five he could speak Spanish; at eight he wrote a poem and a Filipino drama; at 18 he won first prize in a national poetry contest. Even as a very small child José Rizal was interested in helping others. One day as he was standing beside the lake with his mother, he asked her, 'Are the people who live on the other side a sad or happy people?' Once as he was crossing a river, he threw away his slippers so that some poor fisherman might find them and give them to his son.

"José Rizal finished his college education with highest honors at the Ateneo de Manila. He began his medical studies at the University of Madrid in Spain, where he graduated and became an oculist. He performed an operation on his mother's eyes and was successful. He was one of the greatest linguists in the world. He knew a total of 22 languages.

"He traveled in the Orient, America, and Europe and observed the customs and cultures of the nations he visited. He wrote novels, essays, poems, and dramas. His masterpiece was *Ultimo Adios, (My Last Farewell)*. Rizal was a young man of extraordinary gifts. While Dr. José Rizal was in Europe, he became very much interested in politics. Although he was an oculist by profession, his main interest was to free his people from Spanish control. He devoted his entire life to this cause. However, he did not believe in gaining freedom through violence but through peaceful means.

"His first political novel, *Noli Me Tangere*, was published in Berlin. This book described the injustices of the Spaniards and how they mistreated the Filipinos. The book was smuggled to the Philippines and published there. The book made the Filipinos feel strongly about their condition. It made them long for a leader to help them get their independence. The Spanish police tried to get rid of the book. They searched homes to find copies of it so that they could arrest those who were passing it about.

"In Belgium he published a second book called *El Filibusterismo*, which was given the English name *The Reign of Greed*.

He dedicated it to the three Filipino priests who had been accused of having started a revolt and condemned to be hung.

"When Dr. José Rizal returned to the Philippines, the Spanish arrested him for his two novels. On December 30, 1896, he was led out to be shot on the Luneta, a park area in Manila. Dr. José Rizal walked bravely to his death, requesting that he be allowed to face the firing squad and not be shot in the back like a criminal. This request was refused. Rizal twisted his body so that he faced the sun as he fell. It is said that the sound of the shot that killed Dr. José Rizal marked the beginning of Philippine independence. From that moment on, the Filipino people were determined to set themselves free. He is much respected by all Filipinos. Postage stamps are made in his honor. His birthday and the anniversary of his death have become national holidays."

After reading the story, ask:

Why would someone give up a profession that could have made her/him rich to fight for independence and freedom?
What makes a person want to help others?
What was Rizal's way of fighting for freedom?
Why do you think he wrote the books that he did?
Why did the Spanish soldiers shoot him?
What did his death do for the Filipinos?
Would he have wanted that?
Why do you think he is called "the father of his country"?
Why do you think his birthday is a holiday in the Philippines?

Add José Rizal to the previous chart showing Washington and Hidalgo.

Washington	Hidalgo	Rizal
an American general	a Mexican priest	a Filipino oculist, writer
fought for independence	fought for independence	fought for independence by writing
called "father of his country"	called "father of his country"	called "father of his country"

Extended Activity: Have children write a short story or poem telling why José Rizal is a Filipino hero. Add the stories to the "special people" booklets.

ACTIVITY 184: *Chaim Weizmann, First President of Israel*

Learning: Some people are remembered because of the good things they did for their countries.

Procedure: Read the story of Chaim Weizmann, the First President of Israel.

"Chaim Weizmann was born in Russia in a Jewish ghetto as the Pale of Settlement. Because all the Jews in Russia were forced to live in this area, it became crowded and poor. Rampaging peasants and soldiers often stormed through towns and villages in the Pale, beating Jewish men, women, and children and burning their homes. Since few Jews were ever admitted to a Russian university, Chaim left the Pale to study chemistry in Germany.

"By this time Chaim had become very active in a movement known as Zionism. Zionism aimed at bringing Jews back to a land which had once been theirs in Israel, where they might live peacefully without being disliked by their neighbors. Like the French, the British, or the Germans the Jewish Zionists believed they were entitled to a country of their own where they might live freely by their own laws and customs. Chaim divided the rest of his life between Zionist activities and his profession, science.

"He moved to England, where he taught chemistry. During World War I he invented a special chemical to use in making dynamite powder. Instead of taking payment for his discovery, Chaim asked the British government for a special favor. The British controlled Palestine at the time, and Chaim asked for the right to start a settlement for homeless Jews there. It was granted.

"As President of the World Zionist Organization, Chaim travelled everywhere to get money for the pioneer settlements. He called on Jews around the world to help build the rugged land of Palestine into the modern State of Israel. Thousands answered his call and entered Palestine to build roads, plant forests, open hospitals, lay railroads, and bring water to the desert wastes. In addition, Chaim worked with world leaders to get them to recognize Jewish statehood.

"The prayer of 4,000 years of Jewish history was realized in 1948. Palestine proclaimed its independence as a Jewish homeland, received recognition from the United Nations, and changed its name to Israel. With tears of joy in his eyes Chaim Weizmann became Israel's first President.

"The ghetto boy who couldn't go to school in Russia lived to found a school of his own in the Jewish democracy. Today the Weizmann Institute of Science in Rehovot, Israel, ranks

with the world's best as a treasure house of education and research. The arid land upon which it was built is now flowering and bustling with the activity of the Institute's staff of over 1,000. The Institute serves as a living monument to its founder, Chaim Weizmann--great scientist, world statesman, and Jew--who was privileged to leave his mark upon history during his own lifetime and forever after."*

After reading the story ask:

Why did Chaim Weizmann work so hard to have a place Jewish people could call home?
Why did the Jewish people want a land of their own?

Locate Israel on the map, and discuss the geography of the region. Ask:

Why did it take so many people to make Israel a flowering land?
Why is the Institute of Science in Israel a monument to Chaim Weizmann?

Repeat the chart in the previous three activities, adding Chaim Weizmann.

Extended Activity: Have children list at least five things that Chaim Weizmann did for the Jewish people. Have them tell which one they admire most and why. Add to "special people" booklet.

ACTIVITY 185: *Abraham Lincoln, a Famous President*

Learning: Some people are remembered because of the good things they did for their countries.

Materials: appendix 17, to be duplicated

Procedure: Through questioning find out what children know about Abraham Lincoln. Some points that should be noted are:

Lincoln grew up in a very poor home.

He was essentially self-educated.

He was a very honest person.

He became President of the United States at a time when our country was divided on the slavery issue.

*Reprinted from *Dolls for Democracy* with permission of B'nai B'rith Women

He was President during the Civil War.

He signed the Emancipation Proclamation, which freed the slaves

He believed in equality for all people.

Distribute appendix 27. Read the story about Abraham Lincoln. Ask:

Why do you think Abraham Lincoln is an American hero?
Are all American Presidents' birthdays observed as holidays?
Why do you think Abraham Lincoln's birthday is a holiday?
What do you think was the most important thing that Abraham Lincoln did as President?

Extended Activity: Have children write a short story telling why Abraham Lincoln is an American hero. Add to "special people" booklets.

ACTIVITY 186: *Benito Juárez, a Famous President*

Learning: Some people are remembered because of the good things they did for their countries.

Materials: appendix 18, to be duplicated

Teacher Information: Benito Juárez was a great Mexican statesman. He was President of Mexico from 1857 to 1872. He overthrew the empire of Maxmillian and restored order in the Mexican republic. He was one of Mexico's greatest Presidents.

Juárez is to Mexican history what Lincoln is to United States history. Both were Presidents of their respective countries about the same time, and both had similar aspirations. Both had a hard time acquiring their education. Juárez wanted schools and education for his people. He believed strongly in equality and justice. Lincoln wanted the same for his people.

Procedure: Either read or tell this story to the children:

"Benito Juárez was a Zapotec Indian from Oaxaca. He was born into a very poor family, and his parents died when he was very young. He wanted very much to go to school, but 'Indians weren't supposed to go to school,' so he had a hard time. He did not give up. He worked hard for what he believed in and held many odd jobs. One of his first jobs was that of a shepherd boy. Most of his young life people were telling him he would never get through school. Some people laughed and made fun of him. But Benito Juárez was determined, and he was smart, and he *did* finish school. He became a lawyer, entered politics, and became the President of Mexico.

"While he was President, an army of French soldiers was trying to take over Mexico for France. After a long time the French army was defeated, and Benito Juárez could again be President of his country and do the things he wanted.

"Benito Juárez is known for this saying:

'El respeto al derecho ajeno es la paz.'

'The respect of another's right is peace.'

"It became a way to live in Mexico."

After reading the story put "Lincoln" and "Juárez" on the board, separated by a line. Ask children to recall facts about Juárez. Compare for similarities and differences.

Lincoln	Juárez
worked hard for education	worked hard for education
worked hard for his country	worked hard for his country
became a lawyer	became a lawyer
became President	became President

Distribute appendix 28 to students. Read the story about Benito Juárez. Ask:

Why do you think Benito Juárez is a Mexican hero?
What do you think was the most important thing Juárez did for his country?

Extended Activity: Have children write a short story telling why Benito Juárez is a Mexican hero. Add to "special people" booklets.

ACTIVITY 187: *King Kamehameha*

Learning: Men and women whose efforts to make life better for a group of people are so outstanding that they are remembered for several generations.

Materials: appendix 19, to be duplicated

Teacher Information: Hawaii is the only state to have a tradition of royalty. Some Hawaiian people believed in a divine authority and observed many superstitious rites. At the time of the birth of the

first Kamehameha (1795-1819) a great storm was sent by the gods. This made the people believe that God had sent him to be their king. Several later rulers (two sons and two grandsons) were also given the name Kamehameha. However, only the first one is known as the "Alii Nui" (Great One). The term refers both to his deeds and his physical stature. He was a huge and powerful man. In war he was skilled and courageous, and as a ruler he was wise and kind, all of which contributed to the aura that surrounded him.

Procedure: Locate Hawaii on a map or globe. Discuss the relationship of this chain of islands to mainland United States. Give children some background on Polynesia ("many islands"). These islands include Tanga, Samoa, Tahiti, New Zealand, and Hawaii. Notice the "Polynesian Triangle" on a map.

Tell children: "A long time ago the Hawaiian islands each had their own chief. Because of this there was fighting and quarreling among the people of the islands. Kamehameha was the chief, or king, of the island of Hawaii. He knew that the fighting and quarreling was not good for anyone. He fought hard and finally conquered the chiefs of the other islands. At last all the people of the islands had one king. He was a good king. He made laws that helped the people. King Kamehameha had brought peace to his people."

Distribute appendix 29 to students. Read the paragraph about King Kamehameha. Ask:

Why do you think King Kamehameha is a hero to the people of Hawaii?
What do you think was the most important thing he did for Hawaii?
Why do you think Kamehameha Day (June 11) is a holiday in Hawaii?

Extended Activity: Have children write a short story telling why Kamehameha is a hero in Hawaii. Add stories to "special people" booklets.

A Crosscultural Look

at Some

Famous Leaders...

ACTIVITY 188: *Frederick Douglass*

Learning: Some people become heroes because they help others by talking or writing about problems.

Materials: unit set material, book, *Frederick Douglass Fights for Freedom* by Margaret Davidson

Teacher Information: Frederick Douglass was born Frederick Bailey in February 1817 in the state of Maryland. He was born a slave. When he was eight years old, he was taken away from his family and sent to

Baltimore. The wife of the man he was sent to help was very kind to him and began teaching him to read and write. He became determined to learn all he could and someday to be *free*.

In 1838 he escaped to New York, where he was helped by people who advocated the abolishment of slavery. It was because of their encouragement that he moved farther north to Massachusetts. It was here that he changed his name to Douglass.

He began giving speeches telling about his former life as a slave and became a spokesman for the Abolitionists. He wrote several papers and a book which brought him in contact with influential statesmen, politicians, and publishers. He eventually traveled the world, giving speeches. His books are still read today by students of American history.

Procedure: Read the story *Frederick Douglass Fights for Freedom*. Be sure to discuss as you go along.

After reading the story of the life of Frederick Douglass, allow children to select a person in his life (Grandma Bailey, Old Master, his wife Anna, his friend Jake, Abraham Lincoln) and find out how this person influenced Frederick Douglass. Have each "character" tell her/his story to the class: "Hello, I am (Grandma Bailey), and I'd like to tell you about how I knew Frederick Douglass." After each "character" has told the story of how s/he influenced Frederick Douglass, each may want to add how s/he feels Frederick Douglass influenced them.

Extended Activity: Have children write a short story telling why Frederick Douglass is a special person. Add stories to the "special people" booklets.

ACTIVITY 189: *A Special Person Time Line*

Learning: Frederick Douglass, born a slave, escaped to freedom and dedicated his life to freedom and equality for all people.

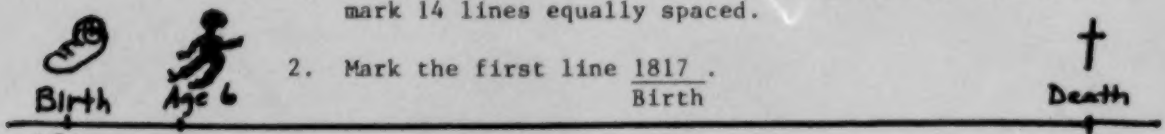
Materials: unit set material, book, *Frederick Douglass Fights for Freedom* by Margaret Davidson
available at IMC: 921 Bontemps, Ira, *Frederick Douglass: Slave-Fighter-Freeman;* 921 Douglass, Frederick, *Life and Times of Frederick Douglass*

butcher paper
manila paper
crayons
glue
yardstick
felt marker
scissors

Teacher Information: This same type of activity can be used as a culmination following the study of the life of any special person. Simply adjust the time line to fit the life span of that individual.

Procedure: After reading the book, *Frederick Douglass Fights for Freedom,* aloud and discussing the life of Frederick Douglass make a time line mural as follows:

1. Start about 12" from the end of the butcher paper and mark 14 lines equally spaced.



2. Mark the first line 1817 (Birth).

3. Then the second line 1823 (Age 6).

4. Continue to mark six-year intervals until the last line, which will be marked 1895 (Death). Leave about 12" of paper at the end.

5. Assign two or three children to draw a picture showing some significant event that took place during each six-year period in Frederick Douglass' life. Encourage them to color hard with their crayons and fill their picture with interesting textures and patterns.

6. Cut out the pictures and glue them in the paper spaces on the time line.

Evaluation: Have several children volunteer to tell the story of Frederick Douglass' life by following the time-line mural.

Have children write a short story about Frederick Douglass and add to the "special people" booklets.

ACTIVITY 190: *Dr. Martin Luther King*

Learning: Dr. Martin Luther King, Jr., a leader of Black people, worked for peace and freedom for all people.

Materials: unit set material, book, *Martin Luther King, Jr.* by Margaret Young
record *We Are America's Children*

Teacher Information: Martin Luther King, Jr., dedicated his life to revolutionary change through love and nonviolence. He believed that racial segregation was wrong and that civil disobedience was a weapon available to Blacks and other oppressed peoples. He fought for desegregation not only in his own South, but also led the

March on Washington in 1962, when he delivered his famous "I Have a Dream" speech. At the age of 35 Dr. King was the youngest recipient of the Nobel Peace Prize.

Procedure: Give children some background on this famous man, and then read the book *Martin Luther King, Jr.* After reading the book, ask:

What do you think Dr. King's dream was?
Why do you think Dr. King is honored as a great leader of the Black people?
Why do you think he was willing to devote his life to changing laws that he felt were unfair?
Who are some other famous people who have spent their lives fighting to change injustice?

Pretend that Martin Luther King, Jr., is running for President of the United States. Have children give campaign speeches for him. Make sure they have enough information about the man, and give them some time to prepare their speeches. Then allow some volunteers to present their speeches to the class.

Listen to the song "Black Children Was Born" on the Ella Jenkins album *We are America's Children.*

ACTIVITY 191: *"I Have a Dream"*

Learning: Dr. Martin Luther King did many things to bring about peace and love among all people.

Materials: Dr. King's speech, "I Have a Dream", appendix 20

Teacher Information: Dr. King's famous "I Have a Dream" speech was delivered on the steps of the Lincoln Memorial August 28, 1962, during the March on Washington.

Procedure: After giving children the background of what was happening, particularly in Dr. King's South at this time, read especially the first and third paragraphs: "I have a dream. It is a dream deeply rooted in the American Dream. I have a dream that one day this nation will rise up and live the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'

"I have a dream that my four little children will live in a nation where they will not be judged by the color of their skin but by the content of their character."

After reading the first paragraph, discuss:

What did Dr. King mean by the "American Dream"?
What do you think "all men are created equal" means?

After reading the second paragraph discuss:

What do you think he meant by "they will not be judged by the color of their skin but by the content of their characters"?
How do you want to be judged?
What kind of nation would you like the United States to be?

Complete these sentences in writing or orally:

I think everyone should be treated _____.

I think the most important thing about a person is _____.

When I see someone being treated unfairly, I _____.

Have children write a short story about Martin Luther King, Jr. and add to the "special people" booklets.

ACTIVITY 192: *Paint a Dream*

Learning: We all have dreams about the world in which we live.

Materials:
24" x 36" manila paper
tempera paints
brushes
water container
plastic or styrofoam tray for a palette
yellow chalk

Procedure: Say to students: "One of the things we shall remember most about Martin Luther King, Jr., is a speech he made in which he said, 'I have a dream.' His dream was that everyone should be free and treated fairly."

Ask: "What is your dream?"

Say: "Think of what kind of world you would like to live in. What would people be like to each other? What would the living conditions be? What would job opportunities be like? Would people ever be sick or hungry?"

Have children complete this sentence: I have a dream that someday _____.

Children can also create pictures. Using the yellow chalk, they can sketch pictures to illustrate their dreams. Tell them:

"Think about the colors you want to use."

"Mix new colors if you need to."

"Paint in all of the large color areas in flat colors."

"Now add interesting textures and patterns to your painting."

"Use strong color contrasts."

"Make your painting interesting so that people will want to look at it."

Evaluation: Does the painting cause the viewer to want to stop and take a closer look at the painting?

ACTIVITY 193: *Golda Meir*

Learning: Golda Meir worked for peace and freedom for Jewish people.

Procedure: Read the following story about the life of Golda Meir:

"Have you ever thought about how it would be if the President of the United States were a woman? Israel, the only democracy in the Middle East, chose a woman to be its head for five years.

"Her name is Golda Meir, and the story of Golda--everyone calls her by her first name--is truly a remarkable one. At the time she became Israel's head, or Prime Minister, she was already 71 years old and a grandmother. The long road which she travelled on the way to this highest office was one of constant work on behalf of the country she helped create--Israel.

"She came to the land of Israel at the age of 23, when the area was known as Palestine. It was a rough, rugged land, and Golda arrived there in a creaking old ship by an indirect route.

"In a sense, her journey started in Kiev, Russia, where she was born. She spent an unhappy childhood there because her family was poor and persecuted for being Jewish. Golda grew up in fear of hunger and mob attacks by Russian peasants and roughnecks against the Jews. Golda lived in dread of the sound of horse's hooves which thundered through

her town and trampled Jewish men, women, and children. She watched her father nail flimsy boards to the front door to prevent mobs from barging in. Golda was only a girl at the time, but already she understood Zionism--the movement to establish a homeland in Israel where every Jew in the world could come to live safely.

"When Golda was eight years old, her family fled Russia and settled in Milwaukee, Wisconsin. Although they were still poor, they were free to live as Jews and participate in a democracy that had never existed in Russia. Golda learned to speak English before the school term started and soon became a good student. Although she had to work long hours in her family's little grocery store, she never neglected her studies. She also found time to be involved in many good causes for her classmates and new immigrants who came to Milwaukee. But the cause which remained closest to her heart was Zionism.

"Golda met a young man in America and married him with the promise that they would live in Israel. He agreed, and so she went to Israel--which was called Palestine at that time--as a young bride. Golda said: 'When I left America I was fully aware of the meaning of its freedom, its opportunities, its beautiful countryside. I loved America but once I reached the land of Israel I didn't experience a single moment, of longing; it felt so natural for me to be there.

"Golda and her husband settled on a kibbutz, which is a group farm where men and women take turns at all chores, eat together in a communal dining room, live in similar quarters, and share their property in common. Although Golda worked everywhere on the kibbutz, her main job was tending the chickens. When Golda's husband's health began to fail because of the strenuous kibbutz life, they moved to the city, where their son and daughter were born.

"Golda couldn't enjoy life removed from public activity. Gradually she became involved in public offices of increasing importance. In 1948 the dream of Golda and Jews everywhere was realized. The nation of Israel was created, with Golda's signature on its charter. Golda was appointed Israel's first Ambassador to Moscow, served as Minister of Labor, and then became Minister of Foreign Affairs. At the same time she mastered the Biblical language, Hebrew, which is the modern language of Israel today.

"In 1969 Golda was called upon to lead her country. As Prime Minister she led her nation through clashes with neighboring Arab countries, helped young nations in Africa, and spoke for the rights of Jews and free people everywhere. In 1974 Golda stepped down from office, but she remains a public leader and a woman of her people.

"In her country you may turn around in a store, a restaurant, or a theatre and there is Golda. On a weekend you may find her in her kitchen cooking, baking, and washing dishes just like any Israeli woman. You may even see her in a park on a warm sunny day, pushing a baby carriage or playing with a grandchild. Then you will see the lines on her face reflecting the cares of high office crease into the smile of a doting grandmother. Golda Meir is a symbol of the energy, determination, and love of country that makes Israel live today."*

After reading the story ask:

What qualities do you think Golda Meir must have had to be chosen Prime Minister of Israel? (Make sure children understand the meaning of Prime Minister.)
Why do you think someone who was a grandmother would want to be the leader of a country?
Why do you think Golda Meir is such a special person to the Jewish people?
What other women have become special to their people? Why?

Extended Activity: Have children pretend they are a child living on a kibbutz in Israel. Ask them to write a letter to Golda Meir telling her why she is a heroine to them (why they admire her). Share with class. Add the letters to the "special people" booklets.

ACTIVITY 194: *César Chávez, Hero of Farm Workers*

Learning: César Chávez is a leader of farm workers fighting for higher wages and better working conditions.

Teacher Information: Probably no Mexican-American has done more for his people than César Chávez. He has been responsible for helping thousands of Mexican immigrants obtain their American citizenship and for teaching them the political processes of their new country.

Born during the Depression on a farm in Arizona, his family moved to California when he was very young. There times were hard for most people, but doubly hard for Mexican-Americans. He worked in the fields along with others in his family and did not have the opportunity for a formal education.

He has since educated himself by reading books in Spanish and in English. He has worked with several agencies for the emancipation of his people in the fields.

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Farm workers have long been the oppressed members of American society; they come from many different ethnic backgrounds. César Chávez started the National Farm Workers Association with his own personal savings. He led the farm workers in strikes against the large growers. He helped farm workers picket the fields of the growers, and he led boycotts against stores and markets which sold table grapes, the grapes of their suffering and ultimately their wrath. He led the farm workers in a march from Delano, California, to Sacramento to demonstrate their unity and a desire to be recognized as dignified human beings.

The issues have been twofold: economic equality and human dignity. The methods have been nonviolent, following the principles of Martin Luther King, Jr., and Mohatma Ghandi. César Chávez has helped awaken a nation to the needs of his people, and his efforts have benefited mankind nationally.

Make sure children know the meaning of:

working conditions	marches
large growers	protest
pickets	violence

Procedure: Tell children this story of César Chávez:

"When César Chávez was a little boy, he moved many times because his father was a farm worker and had to follow work wherever he could find it. Because of this, César could not go to school enough to learn all that you do. He had to teach himself to read.

"Many people who were working on farms and in the fields needed the help of a leader who would fight for better pay and better working conditions for them. César Chávez did this. He spent a lot of time trying to get large growers to see the needs of these people. He led them in marches and pickets to protest low wages and bad working conditions.

"César Chávez has won many battles for farm workers. They look up to him because of what he has done for all farm workers."

Evaluation: After reading the story, ask:

Why would anyone work so hard to get more pay for people he didn't even know?
What other people have done this?
Why do you think César Chávez is a hero to the farm workers?
Why do you think César Chávez has fought his battles with marches and pickets instead of violence?
What other leaders have done this?

Extended Activity: Have children design a poster that expresses how they think the farm workers feel about injustice.

Have children write stories about why Cézar Chávez is a hero to farm workers and add to "special people" booklets.

A Crosscultural Look

at

Some

VERY SPECIAL PEOPLE

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ACTIVITY 195: *Squanto, Friend of the Pilgrims*

Learning: Squanto helped the Pilgrims when they first came to this country.

Materials: unit set material, book, *Squanto* by Clyde Robert Bulla

Teacher Information: Because of the length of this book, it will need to be read in several sittings. It is an account of a young Indian boy who traveled to England with some of the first English explorers. It tells of his many adventures and disappointments as he tries to return to his people. Ultimately he provides friendship and help to the Pilgrims.

Procedure: Tell children that you are going to read them a story about a very special person in the early history of this country. Explain that the story begins long before this country was ever called the United States.

Read *Squanto*. Be sure to allow time for discussion as you progress through the story, especially at the end of each section.

After reading the story have children make a roller movie of the story of Squanto. Frames could include:

Squanto as a young boy watching an English ship come into the bay near his village

Squanto's uncle, the chief, who told his people to befriend the white man

The feast shared between the white men and the Indians

Squanto sailing to England on a big ship

Charles Robbins and Squanto in England, where Squanto was put on exhibit

Captain John Smith as he talks with Squanto

The captive Indians being sold as slaves

Squanto returning to his village to find it gone

Samoset and Squanto entering the Pilgrim village

The feast shared between the Pilgrims and the Indians

Squanto and his people showing the Pilgrims how to plant corn

Squanto and his people showing the Pilgrims how to catch fish in nets

Squanto talking to the trees

Present the completed roller movie for other classes. The story of this special person is often reserved only for the Thanksgiving season. Somehow the story of Squanto and his life is lost in the overall Thanksgiving story. This is an opportunity to take a close look at the man and the qualities that made him a hero to the American people.

ACTIVITY 196: *A Portrait of Mary McLeod Bethune*

Learning: Mary McLeod Bethune worked for the rights of her people and better education for everyone.

Materials: unit set material, book, *Mary McLeod Bethune* by Ruby Radford appendix 21, to be duplicated

Teacher Information: A list of key words has been included at the end of the book.

Procedure: Read the book *Mary McLeod Bethune* to children. Be sure to discuss as you go along to make sure children understand the courage and selflessness of this special person.

After reading the book, have children make their own book, "A Portrait of Mary McLeod Bethune" (see appendix 21 for pages). Children will illustrate each page with an appropriate picture.

Afterward share books with other classes.

Extended Activity: Have children write a short story about why Mary McLeod Bethune is a special person and add to "special people" booklets.

ACTIVITY 197: *Helen Keller*

Learning: Some people are remembered because they have overcome some physical handicap.

Procedure: Read the following story:

"Close your eyes: what do you see? Cover your ears: what do you hear? Can you imagine what it would be like to spend the rest of your life in such a dark and silent world? Helen Keller did. Yet because of her keen mind and her will power, she was able to break out of her dark prison to lead a full and active life of remarkable achievement.

"Although Helen was born a gay, bright, and laughing baby, a severe case of scarlet fever at the age of one took away her hearing and sight forever. Heartbroken, Helen's mother watched her daughter grow weak and irritable, losing all interest in the world around her.

"One day Helen placed her hand on her mother's lips and felt them move against her palm. Suddenly her alert intelligence grasped the idea that this is how people talk--by moving their lips! Helen flung herself on the floor and screamed for hours. She knew that people could talk, but she couldn't understand what they were saying.

"Because Helen could neither see nor hear, she became acutely sensitive to touch, smell, and vibration. She learned to identify people by smelling the perfume they wore and by feeling the vibration of their footsteps. However, because she lacked any means of communicating with them, Helen felt terribly lonely and different.

"Then, when she was seven, Helen's father arranged for a teacher to come and live with the Keller family. Her name was Anne Sullivan, and she had been almost totally blind herself during her childhood. When Anne arrived in the Keller household, she gave Helen a doll. Then she took Helen's hand and spelled the word d-o-l-l into her hand with her finger. At first Helen looked bewildered. Then her quick intelligence caught on, and she tried to spell the word in turn into the hand of her teacher and then into the paw of her dog. Helen was beginning to master the alphabet. In three years she could read and write in Braille by feeling the raised dots which represented letters.

"Anne Sullivan had many more battles to wage before winning the complete trust of her student. As Anne Sullivan taught her how to crochet, to string beads, and to use a fork and spoon, Helen found things to interest her bright mind.

"At the age of 10 Helen started imitating the sounds of words which were spelled into her hand. She became so excited at the grunts, groans, and stammers which came from her lips that she started talking to everyone and everything: to toys, to cats, to birds, and to trees. Gradually she formed spoken words and learned how to frame sentences.

"By the time Helen entered Radcliffe College, she was already familiar with algebra, physics, and five languages. Anne Sullivan accompanied her to classes, helped arrange the translation of all her textbooks into Braille, and stood by proudly when Helen graduated with honors.

"After graduation Helen started lecturing and writing articles about care for the blind. She donated the money she received to charities for the handicapped. In 1945 she was invited to the White House to meet President Roosevelt, who allowed her to run her fingers over his face.

"Helen Keller published an autobiography entitled *The Story of My Life*. The book describes her progression from a dark, lonely existence to a full and happy life. By her example people everywhere have been helped to turn their handicaps to advantage."*

After reading the story, ask:

Why do you think Helen Keller is considered such a special person?
What do you think her dream was?
How do you think she was able to live such an outstanding life, even though she was blind and deaf?
What are some qualities that she must have had to be able to accomplish all that she did?

Extended Activity: Have children close their eyes and cover their ears for at least two minutes. (Try to have as little light and noise in the room as possible.) Have them write down their thoughts and feelings about being unable to see and hear. What things would they not be able to do? What things would they be able to do? How would it feel to be able to see nothing? To hear nothing? How would this change their lives? How would it change how they feel about people?

Enter their thoughts and feelings in the "special people" booklets along with a short statement telling why they admire Helen Keller for her accomplishments.

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ACTIVITY 198: *Harriet Tubman*

Learning: Harriet Tubman is remembered for risking her life many times so that others might live in freedom.

Materials: unit set material, book, *Runaway Slave* by Ann McGovern

Teacher Information: See information preceding the story in the front of the book for background on slavery.

Procedure: Before reading the story explain to children that while we do not have slavery in this country now, for many years people could be owned--the way a house or cow is owned. This is the story of an extraordinarily strong and brave slave girl named Harriet Tubman.

Read the story *Runaway Slave*. Be sure to stop for discussion as you read.

After reading the story, ask:

Why do you think Harriet Tubman did such risky things as running away from her owner?
Why do you think she wanted to be free?
What was the "underground railroad?"
Why do you think she began working in the underground railroad?
What are some words that you could use to describe Harriet Tubman?
What are some things that she did that tell us she was brave? Strong. Clever? Courageous?
Why do you think the city of Auburn, New York, put up a bronze tablet in her honor?
If you had been a slave, could you have done things Harriet Tubman did?
How do you feel about the things she did?

Extended Activity: Have children either tell or write a response to the questions: "If you were a slave at the time of Harriet Tubman, would you have tried to escape? Why or why not?" "If you had tried to escape, what would you have tried to take with you?"

Another alternative is to have children write a story entitled "Life as a Slave." Encourage them to describe the feelings and emotions involved as they describe the things that happened to slaves. Have them share these stories with each other.

Have children write a short story telling why Harriet Tubman is a special person and add to the "special people" booklets.

ACTIVITY 199: *Harriet Tubman in Choral Verse*

Learning: Some special people are remembered in poetry.

Materials: appendix 22, to be duplicated
poem "Harriet and the Promised Land"

Procedure: Duplicate the poem, "Harriet and the Promised Land." Use as choral verse to help children gain an appreciation of this very special woman.

ACTIVITY 200: *Susan B. Anthony*

Learning: Some people are remembered because they devoted their lives to a cause.

Procedure: Read the story of Susan B. Anthony below.

"Susan B. Anthony grew up when settlers were pushing West and founding new states based on a fair chance for all. Older states, like Susan Anthony's own Massachusettes, soon fell in line with laws granting equal rights. By the time Susan was a girl all free white men in the United States were allowed to vote. However, women, blacks, and Indians, who had also contributed back-breaking work to building America, were ignored when it came to rights as citizens.

"When Susan became a schoolteacher, she had her first brush with inequality. Why, she wondered, did she earn only $2.00 a week, when the men teachers whom she often replaced were being paid $8.00?

"Susan was not prepared for unfair treatment, and she therefore could not accept it. As the daughter of a Quaker Susan had been raised to respect women as equal partners to men. In the bare stone house where 40 members of the Anthony family worshipped every Sunday, women participated in honored places in the service alongside the men. Although it was difficult for many children to get a good education in those days, the Quakers encouraged education for both girls and boys. Susan's father set up a special school for his own children, and Susan continued her studies longer than most.

"At the age of 20 Susan attended a women's rights meeting. This was considered revolutionary at the time because women did not meet outside the home. At the meeting Susan learned that women were not allowed to vote, nor to advance in work, nor to own property equally with men.

"Susan quit her job as a schoolteacher to lead a lifelong crusade for women which also supported blacks and other minorities. Under the banner "Failure Is Impossible" she carried her message all across the United States and overseas. Her movement attracted some supporters and many enemies who feared the changes it might bring.

"Susan Anthony carried the burden of leadership until the age of 80. Fourteen years after her death, in 1920, her goal was accomplished. In that year the 19th Amendment was voted into law, giving American women the right to vote. It is a right which was won for every girl in this classroom. Because of Susan Anthony's struggle you will all be able to vote. Although Susan Anthony did not live to see that victory, she would be pleased to know that her work is still being carried on today by men and women who desire not only freedom but *equality* under the law."

After reading the story ask:

What did Susan B. Anthony give up to fight for women's rights?
What were the rights she was fighting for?
Why was it wrong for some people not to be able to vote?
Do you think a woman should be paid as much for a job as a man? Why?
What do you think Susan B. Anthony's banner "Failure Is Impossible" meant?
Why do you think Susan B. Anthony is considered a special person?

Extended Activity: Have children pretend they are a man or woman in the time of Susan B. Anthony. Have them write their feelings about what she was fighting for. Add reactions to "special people" booklets.

ACTIVITY 201: *George Washington Carver, Scientist*

Learning: Some people are remembered for their contributions to the whole world.

Materials: unit set material, book, *The Story of George Washington Carver* by Eva Moore

Teacher Information: George Washington Carver was the son of a slave. No one knows for sure what day he was born, or even what year. His father died before he was born, his mother was stolen by slave-snatchers, and George was raised by the owners of the farm where his mother had worked.

As a child he was weak and sick, but very bright. He spent hours each day studying plants. He had a reputation on the farm for knowing so much about plants and gardening that he called The Plant Doctor.

Even though slaves had been freed by the time he was 10, black people were still not allowed in most schools. He left home to find a school that would take him. He stayed wherever schools were willing to let him in, earning a living by scrubbing floors, washing clothes, and baking bread.

Not until he was 30 did he have enough money to enter college. Even then it was hard to find a college that would admit blacks. He finally found one in Iowa, and there he studied agriculture.

He left Iowa to go to Tuskegee, Alabama, in order to teach black students and help poor farmers grow their plants better. He taught them crop rotation, which allowed the land to yield better crops.

Dr. Carver began to study uses of the peanut and sweet potato because these were the two crops that he had the farmers rotating with cotton. The farmers were afraid peanuts and sweet potatoes wouldn't sell, so Dr. Carver discovered over 100 products made from these two crops. They are now considered Alabama's most important crops.

Dr. Carver became famous throughout the world for his contributions to science.

Procedure: Read the children *The Story of George Washington Carver.* Be sure to discuss as you go. Help children to appreciate the gentleness of this great man.

After the story ask:

What do you think George Washington Carver gave the world?
Describe this man in your own words.
George Washington Carver loved plants. He once said,
"A weed is a flower growing in the wrong place."
What do you think he meant by that?

ACTIVITY 202: *George Washington Carver, Artist*

Learning: Some people are remembered for their contributions to the whole world.

Procedure: Tell children that although Goerge Washington Carver will always be remembered for the contributions he made to science, it is important to know that he was also an artist. He took time

from his scientific research to create beautiful things. Read or tell the following story:

"As a small boy George began to whittle shapes out of wood. He also learned to knit and crochet.

"The first time he saw painted portraits, he wanted to learn to paint. The first painting that he ever made was swirls of red flowers on a flat rock. He used the juice of pokeberries and his finger to make the painting. Most of his later paintings were of flowers, and he often used his fingers as well as his brushes for painting.

"When George finally got to college, he took some art classes. His teacher thought that he was a very good painter, but she did not think that he could make a living as an artist. George wanted very much to be a painter, but he decided that as a scientist or a teacher he might be able to help some of his people.

"When George went on to Iowa State College to study science, he still was very interested in painting so he spent his vacation time taking art lessons so that he would be a better painter. Four of his paintings were selected for the Iowa State Fair in 1892.

"Because he was an artist, Dr. Carver liked to see things looking pretty. So he showed the poor farmers how to make a yellow paint out of Alabama clay to paint their houses. He showed the women how to make rugs by weaving dried okra stalks together and how to crochet pretty mats for the table out of string.

"In 1941 the George Washington Carver Museum was opened at Tuskegee Institute. All of his paintings were put into this museum. Some of them were painted at Tuskegee. It also contained lacework done by Dr. Carver. One of the most beautiful things in the museum was an assemblage of the whittled shapes he had made as a small boy. There were over a thousand of them, and he had joined them together without glue, nails, or string to make a design."

After reading the story discuss these two very important (tho' very different) talents of George Washington Carver. Ask:

Why do you think he was so interested in art, even after he decided to become a scientist?
What other people do you know who have combined two great talents?

Extended Activity: Have children write a short story telling why George Washington Carver is remembered. Add the stories to "special people" booklets.

ACTIVITY 203: *Rosa Parks*

Learning: Some people have fought for rights by attracting national attention.

Materials: unit set materials, book, *Rosa Parks* by Eloise Greenfield

Teacher Information When she was a little girl growing up in Montgomery, Alabama, Rosa hated the special rules that black people had to live by. With her mother's help she was able to grow up proud of herself and of other black people. One day in December 1955 Rosa Parks was riding home on the bus after a long day's work. She refused to get up and give her seat to a white man. She was arrested and put in jail. Black people in Montgomery decided to boycott buses because of what happened to her. Dr. Martin Luther King, Jr. emerged as one of the leaders of the movement. Finally the Supreme Court said that the bus company had to change its rules. This ruling led to a movement to have other unfair rules and laws changed.

Teachers should make certain they discuss the meaning of civil rights (relate it to "Our Civil Rights" in level A).

Procedure: Before reading this story with a group of children you might discuss the fact that if their parents were living in Alabama or one of other states of the South, they might have experienced some of the laws, rules, and attitudes that affected Rosa Parks and made her decide to do what she did in this story.

Read the story of Rosa Parks. Be sure to allow time for discussion and questions from the children as you read.

After reading the story ask:

What were some of the rules that you think were unfair?
How do you feel about one set of rules for white people and another set of rules for black people?
Why do you think other black people before Rosa Parks did not do what she did?
Why do you think she was called "the mother of the civil rights movements"?
Do you know of anyone today who is not being treated fairly?

Have students pretend they are newspaper reporters at the time Rosa Parks received national attention. Suggest that they have been sent to Montgomery, Alabama, by their editors and are covering her story.

Have students write the daily story that would have appeared in their newspapers. Create the headlines for eye-catching appeal. Interview people in Montgomery who have varying views of this incident. Write some human interest stories about Rosa and her family.

Extended Activity: Use one bulletin board as your newspaper, and display the stories with banner headlines such as "WHO IS ROSA PARKS?" or "ROSA PARKS FIGHTS FOR RIGHTS."

Have children add their newspaper articles to the "special people" booklets.

ACTIVITY 204: *Jim Thorpe, Great Athlete*

Learning: Some people are especially good at what they do and are recognized for their abilities.

Teacher Information: Jim Thorpe, an Oklahoma Indian, was one of the most outstanding athletes of all time. He is a legend in the world of sports. His unmatched performance in the 1912 Olympic Games will be remembered by Americans everywhere.

Procedure: Read the story below. Discuss Jim Thorpe's accomplishments as you go.

> "To the rest of the world he was Jim Thorpe. But to the Sac and Fox Tribe of Oklahoma he was Wa-Tho-Huck, or Bright Path. And it was a bright path that he followed during his 65 years. No other man ever enjoyed the athletic success that he did.
>
> "For three years he was an All-American football player at the Carlisle Indian School in Pennsylvania, and in his last season he scored 198 points, more than any other college player has ever scored. For 10 years he played professional baseball, six of them in the big leagues, and he batted over .300 four times. For 15 years he played professional football, and he was a star on the last day as well as the first. No sport was too tough for him. Basketball, hockey, handball, swimming--he tried them all and many others, too, and he was outstanding in each.
>
> "But it was in track and field that he was best. In college he was practically a one-man team, and in the 1912 Olympic Games, held in Sweden, he did what no other athlete in the history of the world has done. He won both the pentathlon and the decathlon, the two most demanding events an Olympic athlete can attempt. And he won easily; the men who finished in second place in those events were far behind him in points earned.
>
> "In 1950 Wa-Tho-Huck was named the best football player of the first half of the 20th century. In the same year he also was voted the greatest male athlete of the half-century. Everyone agreed that as a football player and as an all-around athlete he had no equal. He was the best by a long shot.

"Wa-Tho-Huck died in 1953, but he is still remembered. The people of Yale, Oklahoma, plan to build a five-million-dollar memorial in his honor. He was the world's greatest athlete; he was an outstanding American Indian.

After reading the story ask:

Why do you think Jim Thorpe is singled out as a special person?
Who are some other great athletes whom you know about (both men and women)?
How do you think one becomes a great athlete?
Why do you think the people of Yale, Oklahoma, plan to build a memorial in Jim Thorpe's honor?

Go back over the story and list Jim Thorpe's athletic accomplishments on the chalkboard.

Extended Activity: Have children think about the planned memorial to Jim Thorpe in Yale, Oklahoma. Ask what they think the memorial should look like. Memorials generally have a plaque somewhere, telling for whom it was built. Have children design the plaque and then write the words that would be inscribed on it.

Add the plaques to the "special people" booklets.

ACTIVITY 205: *Songs Are Sung About Special People*

Learning: All groups have famous and outstanding people.

Materials: unit set material, record, *We Are America's Children,* song, "Black Children Was Born"

Teacher Information: Some famous Black Americans that are included in this song are:

Mahalia Jackson, a famous gospel singer

Louis Armstrong, a famous trumpet player and vocalist

Bessie Smith, a famous singer of blues

Dr. Martin Luther King, Jr., the famous civil rights leader whose birthday is January 15

Harriet Tubman, a leader in the underground railroad, who helped slaves escape over 100 years ago

Duke Ellington, a famous jazz pianist and composer

Before listening to the recording tell children that there are famous people from *all* groups. Ask them to name a famous person and then identify the ethnic group to which s/he belongs. (Be sure to include sports, entertainment, medicine, business, government, education, science, art, music, literature.)

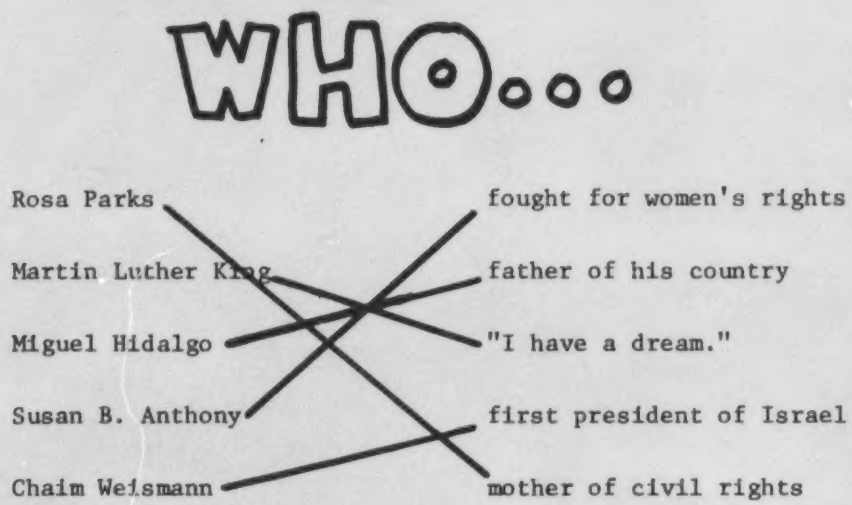
Tell children that the song they are going to hear is about famous Black Americans. Play "Black Children Was Born." After repeated playing ask children to name some of the famous people in the song. Ask: "Why would songs be written about famous people?" Invite children to join in singing the song.

ACTIVITY 206: *Bulletin Board--"WHO"*

Learning: Famous people are remembered.

Procedure: On one side of the board list names of some of the special people studied. On the other side have some sentences or phrases that describe something about these special people.

Using yarn, have children match the description to the name. Change the names and descriptions often.



ACTIVITY 207: *Where Do Heroes/Heroines Come from?*

Learning: People from all walks of life can be heroes/heroines.

Materials:
butcher paper divided into sections
many different magazines
library books on different ethnic groups
encyclopedias

Procedure: Divide the class into groups, and assign or let each group choose an occupation (see suggestions below). Children are to find famous (heroes/heroines) people from various cultures to fit their assigned occupation.

It would be best to include pictures whenever possible; however, in some cases children may have to write the names in the space under the occupation. Each space can be a collage of pictures and names.

MEDICINE	SPORTS	EDUCATION	ENTERTAINMENT	LAW

ACTIVITY 208: *Puppets of Heroes/Heroines*

Learning: A hero/heroine is someone we admire because of something s/he has accomplished.

Materials:
burned out light bulbs
lightweight aluminum foil
newspaper
paper towels
wheat paste (very thick)
tempera paints
nonhardening clay
hammer
fabric scraps
yarn scraps
needles and thread
odds and ends (buttons, beads, etc.)
glue

Teacher Information: After the children have studied heroes/heroines from many ethnic backgrounds, have each child decide who is her/his favorite hero/heroine and make a puppet of that person. (It does not have to be one studied in class, but the child should be able to make several accurate statements concerning the life of the hero/heroine.)

Procedure:

1. Smooth a piece of lightweight aluminum foil around the light bulb. (This will cause it to be released more readily when it is no longer needed as an armature.)
2. Use nonhardening clay to build up the features.
3. Cover the light bulb with at least three layers of newspaper and paste.
4. Cover the newspaper thoroughly with a layer of paper toweling.
5. Allow to dry thoroughly.
6. The teacher should do this for safety: hit firmly on the metal part of the bulb with a hammer. Use aluminum foil to pull out the light bulb fragments.
7. Paint the puppet head as desired.
8. Add hair.
9. Cut clothing, using the pattern provided.
10. Sew the clothing and attach it to the neck of the puppet with glue.
11. Add accessories to suit the character of the puppet.
12. Share with class who the favorite hero/heroine is and why.

OBJECTIVE 3: The child will be able to describe how groups transmit cultural heritage through legends and folk tales.

A Crosscultural Look at Some Legends Explaining

Natural

PHENOMENA

ACTIVITY 209: *Maui Conquers the Sun*

Learning: Families have taught children about things around them through legends.

Teacher Information: Legends are stories that have been passed down from generation to generation. They are used to teach values or explain some phenomenon. The story of Maui conquering the sun is a Hawaiian legend told by people a long time ago to explain a natural phenomenon. (Hawaiian words have the same vowels as found in Spanish. All syllables are stressed equally, and there are no silent letters.)

Procedure: Before reading the story, explain what a legend is. Tell children that people from many cultures have passed legends down by telling these stories over and over. Explain that you are going to read a legend that people in Hawaii have passed down for many years. Tell them that it explains something in nature, and ask them to decide if they can tell what it is. Read this story:

"Long ago the goddess Hina made her home in a great cave beneath Rainbow Falls. She was especially gifted in the art of making tapa (tah-pah) cloth, a soft fabric made of beaten bark. Her tapas were so artistic and well-done that people came from all parts of the island to see and envy them. They came from Kona and Kailua (Koh-nah and Kah-ee-loo-ah) and from the other islands as well.

"It was hard working over the tapa every day, and especially difficult hunting for the olona which Hina sometimes used. Usually she used the bark of the mamake (mah-mah-key) and wauke (wah-oo-key) trees, which were more plentiful and very good for tapa.

"Hina's son Maui the demigod was interested in making tapa. He was especially interested in the mystic designs his mother used to decorate and make beautiful her fine work. Maui could not help his mother because it was taboo for men to touch the work of tapa, but he did offer suggestions for the decoration.

"After the tapa was made, it was put on drying frames so the sun could dry it. Often the sun was high in the sky by the time Hina had finished her work. All too soon the shadows would cross Rainbow Falls, warning that night approached and the tapa must be brought inside.

"At times the dyes were not yet dry, and fine pieces were smeared and ruined. The steep walls of the canyon allowed only a short time for the sun to shine on the tapa. Shadows came much too soon, and Maui felt saddened at seeing his mother's beautiful work spoiled so often. Maui begged the sun to go more slowly. The sun would do so for a few days, but then forget his promise and speed by as fast as ever.

"Maui decided that he would have to teach the sun a lesson so he would not forget his promise. Maui set out in his canoe for the island that now has his name. The great crater Haleakala (Hah-lee-ah-kah-lah) on the island had been the home of the sun, and Maui hoped to find him there. As Maui reached the eastern rim of Haleakala, the sun was just disappearing over the other side. Maui knew the sun would return in the morning and made ready.

"As the sun arrived at his home the next morning, Maui used his magic club and broke some of the sun's rays, which he used to walk. Since the sun was crippled, he had to stay and talk with Maui. The two argued for a very long time, and finally the sun agreed to a compromise. For six months of the year he would slow down, and for the other six months he would hurry as fast as before.

"Maui was very happy with the arrangement and was sure the sun would not soon forget the bargain because it would take some time for his broken rays to mend. The sun continued on his journey bringing day to all he passed. Maui rushed back to the Rainbow Falls to tell the good news to his mother."

After reading the story, ask:

Why do you think this story was told to children?
Why do you suppose this story became a legend?
Do you think this is a true story? How do you know?
What part of the legend did you think would be the most difficult to really do?

ACTIVITY 210: *Why the Sun and the Moon Live in the Sky*

Learning: Families have taught children about things around them through legends.

Materials: unit set material, Ss "Why the Sun and Moon Live in the Sky"

Teacher Information: This Japanese legend was passed down for many generations as an explanation of a natural phenomenon.

Procedure: Before viewing the soundstrip, review what children remember about legends. Tell them that this is a legend that Japanese people told and retold for many generations to explain something in nature. Ask children to be ready to relate what the legend explains after they have seen it.

View soundstrip. After viewing, ask:

Do you think this story is true? Why do you think that?
Why do you suppose this story was told over and over?
Why do you suppose it became a legend?

Extended Activity: Create legends about some natural phenomena. Encourage children to create a legend that explains why something in nature is as it is, for example:

why there is thunder;
why there is rain;
why there are mountains;
why the moon changes shape;
why tides go in and out;
why there are stars.

Children will think of many others. Some children may want to write their legends. Others may want to dictate them. Still others may want to illustrate them and tell them orally. Any combination of these will make interesting presentations.

After the legends have been created, share them with another class. Perhaps, for instance, third graders can read theirs to first graders.

ACTIVITY 211: *How God Protected the Gentle Sheep--A Jewish Legend*

Learning: Families have taught children about things around them through legends.

Teacher Information: This legend is told in Jewish families as an explanation of certain natural phenomena.

Procedure: Read "How God Protected the Gentle Sheep."

HOW GOD PROTECTED THE GENTLE SHEEP

The sheep complained to God and said: "Dear God, Creator of the Universe, you have given life in your world to many evil creatures, and many of them pursue me to slay me, and you have given me no defense to protect myself against them."

And God was filled with pity for this gentle and weak creature that he had created, and he said to her: "Kind and gentle little sheep, you are justified

in your complaint. But tell me, what shall I do to help you? Would you like me to give you sharp teeth so that you might bite hard those who attack you? Or should I give you fierce claws in place of your soft hooves?"

And the sheep replied: "I don't want sharp teeth or vicious claws like a beast of prey. Haven't you any better protection for me than that, dear God?"

So God said: "Very well, then, suppose I give you poisoned fangs."

But the sheep said: "Poison! Never! I want nothing to do with poison. Everybody hates the fanged and poisonous snakes and spiders."

So the Holy One, blessed be He, said: "In that case, suppose I let great horns grow on your forehead."

But the sheep answered: "Lord of the Universe, do not protect me in such ways. No. I'm afraid I would gore someone if I possessed such horns, and grow fierce like the wild buffalo."

God smiled and said: "You don't want any of these means of protection that I have offered you? What shall I do for you?"

And the sheep replied: "Must I have a death-dealing and hurtful means of defense? In that case, leave me just as helpless as I am now."

Then God leaned down and caressed the gentle and kind sheep and said: "No, I will not leave you without protection, dear sheep. Since you would rather suffer hurt yourself than inflict pain upon others, I do not want you to be left helpless. I have a solution! I will give you a coat of thick wool. Go and bring it to Adam, and he will love you for it, because you will help him to clothe himself and to keep himself warm, and he will care for you and watch over you against all attackers."

And so the sheep went out of the presence of the Lord wearing a garment of thick wool as white and soft as snow.

After reading the story ask:

What other creatures seem to have no protection?
What do they do for protection?
How does this legend relate to people?
What do you think it tells us about hurting others as opposed to being gentle?

Extended Activity: Have children write a haiku poem about gentleness in the world. Haiku is a Japanese poetic form which contains 17 syllables, usually divided into three lines of five, seven, five. It has no rhyme.

Tiny little bird
Helpless and hungry always
Crying for mother

Lovely pink flower
Soon to be cut for a vase
Decorate a home

Autumn leaves falling
Red, gold, brown, paint a picture
Mother nature rests

ACTIVITY 212: *Why the Birds Are Different Colors*

Teacher Information: This is an Afro-American legend from North Carolina.

Procedure: Read this story:

WHY THE BIRDS ARE DIFFERENT COLORS

A great rain once fell on the earth. When the rain ended, a rainbow came into the sky. No one had ever seen such beautiful colors.

The birds saw the rainbow first. They flew up to see it. They flew into the rainbow and out again.

The birds who flew into the blue color came out blue. Those who flew into the red color came out red. All the yellow birds in the world today are the birds who flew into the yellow.

Some birds flew into more than one color. These birds have stripes and spots of different colors. The hummingbird flew around the fastest and the most. He came out with every color of the rainbow on him somewhere.

After reading the story ask children why they think birds are different colors. Get ideas and opinions that are fact or make-believe.

Have children use their imaginations now and make up their own stories about why birds are different colors or

why flowers are different colors,

why stars twinkle,

why there is a rainbow,

why the sun comes up in the east, and sets in the west,

why there is rain,

why there is thunder.

ACTIVITY 213: *Tikki Tikki Tembo*

Learning: A legend is a story that is told to explain how something got to be the way it is now.

Materials: appendix 23, to be duplicated
IMC book 398.2 Mosel, Arlene, *Tikki Tikki Tembo*, Holt, Rinehart, and Winston, 1968

Teacher Information: This story comes from the Chinese and tells why most Chinese today have short names. It is available on cassette at IMC and could be used as a listening post activity.

Procedure: Give scripts for the story to seven children, and let them choose a part to practice reading aloud. Ask each to stand with back to the audience until is is her/his turn to read. Present the reading of *Tikki Tikki Tembo* to the class.

A Crosscultural Look at Some

Heroes and Leaders

in Legends

ACTIVITY 214: Paul Bunyan, an American Legend

Learning: Legends are stories that are passed down through many generations.

Materials: IMC book 398.2 McCormic, Dell, *Paul Bunyan Swings His Axe*, Eau Claire, Wisconsin: E.M. Hale, 1936

Teacher Information: Paul Bunyan stories are America's own legends. The tales were originated by lumber camp storytellers on long winter evenings and have been handed down for many generations. The exact origin of Paul Bunyan is unknown. It is generally believed the stories began in Maine nearly 100 years ago.

Procedure: Before reading the Paul Bunyan stories explain that some legends are told about people who do extraordinary things. The Paul Bunyan stories are legends that began in the United States, and they tell about a most extraordinary man who did very extraordinary things. Ask children to try to visualize the unusual man as they listen to the stories. Read the Paul Bunyan stories below:

PAUL BUNYAN AS A BOY

Paul Bunyan was a woodsman who became famous because of what he could do in the forest. His size and strength were so great that stories of him have been shared from coast to coast.

Taller than the tallest trees, he could take them and break them in two with his bare hands. He ran faster than the swiftest deer and crossed the widest rivers with a single step. His axe was so heavy that it took six men to lift it. Its handle was made of a huge oak tree, and its blade was big as a barn door. With it Paul could chop down a whole forest in only one day. Why, he and his woodsmen logged off the whole state of North Dakota in a single month! Today lumberjacks who see small lakes in the woods say, "Those are Paul Bunyan's footprints filled with water."

Paul was born in Maine. His folks had a herd of 14 cows to give milk for his cereal. Every night he grew two feet taller in his sleep.

He grew so big that his parents built him a giant wooden cradle. They anchored it along the Maine coast, where the waves rocked him to sleep. But one morning he began to bounce around in his boat of a bed, starting a 70-foot tidal wave that swept several towns and villages into the sea. Since his mother and father didn't want their baby son to hurt anyone that way, they brought him back to shore.

The Bunyan family moved into the Maine woods, where Mr. and Mr. Bunyan felt they could keep Paul out of mischief. Paul's father taught him to cut down trees, saw them into logs, and tie them together into rafts. These rafts floated down the river to the sawmills, and Paul rode them, no matter how wild the rapids were and how many men fell off.

One day the sawmill owner wouldn't buy logs from Paul because he claimed they were too large for his machines to cut up. So Paul shrugged his shoulders,

turned around, and towed the raft right back up the river to his dad's logging camp. It surely surprised his father and the other lumberjacks to see his son wading upstream with all that wood!

Young Paul became famous for his feats of strength throughout the state of Maine. One tale people told was that he bent an iron crowbar into a safety pin to stop his pants from splitting. Another story was about a time when he was caught in a tight corner where he plowed a field. He picked up the plow, and the two oxen that pulled it, and turned them around in midair.

But Paul didn't brag. Whenever someone would say something about his strength, Paul would throw back his head and laugh. The trouble with that was that his laughter was awfully loud. It made folks for miles around afraid that a thunderstorm was starting!

Yes, Paul was large, but no, he wasn't slow. He could blow at a candle and be in bed before the flame went out. In fact, once when he was hunting, he was too fast for his own good. He took a shot at a bear, and he ran so swiftly to see if he had hit it that his own buckshot struck him in the seat of his breeches.

Paul made up his mind early and easily about what he wanted to be when he grew up. His goal was to be the greatest lumberjack in America, and all his dreams were of the wonderful adventures he would have in the huge forests of the Far West.

BABE THE BLUE OX

One year it snowed so much in the Maine woods that log cabins were completely covered and all but the tallest trees were buried by snowdrifts. And that wasn't all. Strange as it may seem, this snow was a beautiful bright blue. So years later loggers were still calling that season the Winter of the Blue Snow.

Finally the snow stopped falling. Paul Bunyan went out in his snowshoes to find wood for his fireplace. Coming back to his cabin, he spied two ears poking up out of a snowdrift, and he tried to pull out the poor creature they belonged to. It turned out to be a half-frozen baby ox calf. Paul put him in his pocket to take him home with him.

Paul built a fire in his fireplace to thaw this baby out, and he warmed a bottle of milk to feed him. It wasn't long before the calf was curling up in Paul's lap, licking his hand. Paul liked him so much that he made up his mind to keep him as a pet. He named him Babe. Oddly enough, when the ox warmed up, his coat stayed the same soft blue color it had been when Paul pulled him out of the snowdrift. As long as he lived, he remained blue as a reminder of the Winter of the Blue Snow.

Babe went everywhere with Paul, and he grew as fast as his master had when he was a boy. The next spring Paul built him a barn. The morning after the first night Paul put him in the barn, Babe was nowhere to be found. Finally, he was seen grazing in the grass in a nearby field, the barn sitting on his shoulders like a little bitty saddle. He had grown too big for it in only one

night. Soon he came close to the huge size of Paul himself. His appetite was also like Paul's. For supper he could consume a ton-and-a-half of hay for the main course and three wagonloads of turnips for dessert. When he was good, Paul gave him an 80-pound lump of sugar. Babe got into trouble off and on, though. He enjoyed scaring everyone some evenings by bellowing and stamping his hooves. The woodsmen would fall out of their bunks, feeling as if they were in an earthquake.

Babe was very helpful in the forest, however. One thing he did was straighten crooked roads that wound in and out through the trees. Here's how he did it. Paul would tie one end of the road to a stump and the other to a logging chain hitched to Babe's harness. Then Babe would tug on the chain till he had straightened out the road, often stretching the links of the logging chain into a single bar. Another thing he did was pull the logs down the road to the river. But sometimes he balked at doing this when it wasn't winter because there was no snow to slide the logs on. Whenever he behaved this way, Paul would have his men whitewash the road behind his back. Since Babe thought the whitewash was snow when he saw it, he would be willing to get back to work.

Sooner or later, though, he would learn it wasn't winter, and he would become sad because that was his favorite season. He looked forward to it each year, and he could hardly wait to wander through the woods on the snowshoes Paul had given him for his first birthday. The tough thing about winter was finding enough food for him to eat. It broke Paul's heart to see his pet so skinny, so he had his blacksmith fashion a pair of gigantic green eyeglasses that fit Babe exactly. These new green glasses made the snow look like nice green grass. Babe began to gobble up the snow, and before long he was fat again, which pleased Paul very much.

Nobody treated Babe the Blue Ox better than Paul Bunyan, and no animal in the forest was as faithful to its master as Babe was to Paul.

After reading the stories, provide time for children to react.

Extended Activity: Invite children to draw the Paul Bunyan they visualized as the stories were read. Compare the drawings for similarities and differences. Ask, "Why do you suppose the pictures are not all the same?"

Explain that no one actually knows what Paul Bunyan looked like because he was not a real person and the stories were told long before they were written and illustrated. Therefore, each illustrator does exactly what each child just did--simply draws what s/he *thinks* Paul Bunyan looked like from listening to the stories.

Ask children to think of other examples of legendry figures that were imaginary. Recall the legends and illustrate the character.

pounds. He was known as the steel-driving champion of the country. People said that when John Henry's hammer hit a drill on one side of the mountain, those on the other side would feel an impact like a thunderbolt.

Procedure: Read the book *John Henry* by Ezra Jack Keats. After reading ask the children if they think John Henry was a real person. Ask:

Why do you think this legend is told?
What qualities did John Henry have that people admire?
What other characters in stories are like John Henry in some way?

Extended Activity: Read the words to the song "Song of John Henry." Invite children to write their own poetry about John Henry--a man of great strength, courage, and endurance.

ACTIVITY 217: *Samson, a Man of Great Strength*

Learning: Legends are stories that are passed down through many generations as examples for children.

Teacher Information: The story of Samson comes from the Old Testament. It portrays a man of great physical strength and ultimately of great inner strength. This story recounts the treachery which cost him his physical strength and the faith that enabled him to overcome his enemies.

Procedure: Read the following story:

SAMSON

Samson, the strong man, had been a wise judge of Israel for many years. The leaders of the Philistines hated Samson for he would not let them take land and cattle from his people.

"If only we could find out what makes Samson strong," said the Philistines, "we could capture him."

Now Samson had fallen in love with a beautiful Philistine woman named Delilah. Delilah was very greedy and loved fine clothes and jewels more than anything in the world.

One day the leaders of the Philistines came to Delilah and said:

"If you will find out the secret of Samson's great strength, we will give you 1100 pieces of silver."

That evening as Delilah and Samson were dining, Delilah smiled her prettiest smile and said:

"Tell me, Samson, what makes you so strong?"

Samson's eyes twinkled.

"Tie me up with seven fresh bowstrings," he said, "and I will become weak."

But when Delilah had bound him with the bowstrings, Samson broke them with one twist of his mighty arms.

Delilah's eyes filled with angry tears.

"You are teasing me!" she cried.

"Please don't cry," said Samson. "I will tell you my secret. I am strong because my hair has never been cut. But you must promise to tell no one!"

"I promise!" said Delilah. Then she gave Samson a glass of strong wine to drink, and he fell into a deep sleep. Delilah hurried to the leaders of the Philistines.

"Come quickly!" she cried, "and cut off Samson's hair. Then he will be weak as any man!"

After Samson's hair had been cut, he was too weak to raise his hand.

The cruel Philistines threw him into prison and put out both his eyes.

The days passed, and as Samson lay in prison, his hair began to grow again.

One day the Philistines were having a feast in the temple of their false god, Dagon.

"Let us bring Samson here," said one of the leaders. "It will be great fun for the people to see how weak he has become!"

Samson was led to the temple between two prison guards. The Philistines shouted with laughter at his ragged clothes and thin body.

But when Samson heard their shouts, he was filled with rage.

"Let me stand between two pillars of the temple," he said to his guards.

With a hand on each tall pillar
Samson stood before the great throng.
He raised his blind eyes to the skies
And cried, "Oh, God, please make me strong!"

Then he pushed with all his might!

With a noise like thunder the temple of the false god came crashing down. The screaming Philistines were buried beneath it. Alas, poor Samson died with them. He had given his life for Israel.

After reading the story ask:

Why do you think Samson told Delilah the secret of his strength?
How do you feel about the treatment Samson received from the Philistines? Why?
Why do you think Samson destroyed the temple?

Extended Activity: Have children draw their interpretation of the tumbling of the temple. (Recount the details before they begin: Samson had been imprisoned for some time, he was blinded, guards had taken him into the temple, etc.)

ACTIVITY 218: *Johnny Appleseed, a Man of Great Gentleness*

Learning: Sometimes people like to do something simply because of the enjoyment it brings others.

Materials: poem "Apple-Seed John" by Lydia Maria Child, appendix 25
unit set material *The Story of Johnny Appleseed*

Teacher Information: This is an American folk tale that has been passed down since pioneer days. It shows the spirit of many pioneers who made an imprint on young America.

Procedure: Read the poem "Apple-Seed John" and/or the book *The Story of Johnny Appleseed.* Discuss the Johnny Appleseed story. Have students choose a favorite stanza and illustrate it.

Extended Activities: Recreate the story of Johnny Appleseed in a roller movie reproduction.

While a narrator reads the poem, have other children pantomime to story.

ACTIVITY 219: *Manabozho and the Bullrushes, an Indian Legend*

Learning: Legends are stories that are passed down for many generations.

Materials: unit set material *The Weewish Tree*, "Manabozho and the Bullrushes," pp. 3-17

Procedure: Read the delightful Chippewa legend of a hero named Manabozho. After reading the story ask children when they first knew who the silent dancers were.

When the sun peeped over the hills and Manabozho realized that he had danced all night with the bullrushes, he felt foolish. Ask children to recall times they have felt foolish. Have them write a story about this event.

ACTIVITY 220: *Peer Gynt, a Legend from Norway*

Learning: An old Scandanavian folk legend tells about Peer Gynt and his adventure inside a mountain in the kingdom of the trolls.

Materials: IMC recordings Legends in Music, BOL 59 and Peer Gynt Suite:
In the Hall of the Mountain King
IMC Ss 780.7 Peer Gynt (Grieg)

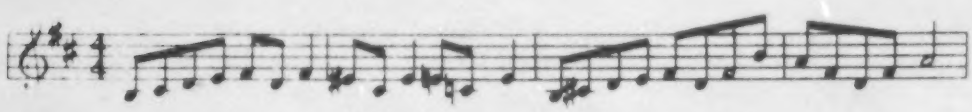
Teacher Information: Motivate the listening to "In the Hall of the Mountain King" by telling the children:

> "One of Peer's earliest adventures happened when he was wandering over the mountains in his homeland. He meets the daughter of the Mountain King. She asks Peer to go with her to her father's palace, and he goes gladly. Peer is led before the throne on which sits the Mountain King, crowned and surrounded by trolls, gnomes, and brownies. The king agrees to Peer marrying his daughter if Peer will promise to stay with them always and meet other conditions. Peer must eat troll food, dress like a troll, wear a tail like a troll, and have his eyes slit so that he sees like a troll."

Procedure: Prepare for the listening by telling the children:

> "Peer decided the conditions were too big a price to pay, even for the honor of being the King's son-in-law, so he said he would leave."

Listen to the music and imagine Peer leaving the hall (playing time: approximately two minutes, 24 seconds). Identify the theme. (It is played at the very beginning.) Help the children follow this theme as it is *repeated* 17 times.



A Crosscultural Look at Some

STORIES THAT TEACH VALUES

ACTIVITY 221: *Fables from Aesop*

Learning: Fables are stories that teach a lesson.

Materials: IMC book 398.2 Harris, Laura, *Aesop's Fables*, Garden City, New York: Garden City Books, 1954

Teacher Information: A fable is a story that shows us what happens as a result of foolish, selfish, greedy, or vain actions. The people in a fable are animals who talk, think, and act very much the way humans do. A fable always has a moral or lesson.

Aesop is said to have been a slave in Greece. He may have been an Ethiopian; he may not have existed at all. The only thing that is known is that for centuries people have called certain fables Aesop's, some thinking he collected them and some believing that he was a very wise man who wrote them all himself.

Procedure: Read "The Lion and the Mouse." Discuss the lesson.

THE LION AND THE MOUSE

A great big lion was lying sleeping in the grass one day when a mouse ran right across his nose. Waking up with a loud roar, the lion grabbed the mouse. He was about to grind him into the ground, but the mouse stopped him by squeaking, "I'm sorry I bothered you--please don't hurt me! If you do this for me now, I'll help you sometime when you're in need." The lion laughed so hard at the idea that a little mouse would ever be able to do anything for an animal as large as a lion, that he let him go. The next day, though, the lion found himself trapped in a hunter's net. He struggled with all his strength, but he couldn't break the ropes. All of a sudden he became aware of a gnawing sound nearby. It was his friend the mouse, freeing him from the trap with his sharp teeth.

Moral: Friends come in all sizes.

Read "The Hare and the Tortoise." Discuss the lesson.

THE HARE AND THE TORTOISE

A hare kept teasing a tortoise about how slowly he crawled across the ground. When the tortoise couldn't take this anymore, he said, "All right, I'll race you, and I bet I'll win."

This is the easiest bet I've ever been offered, thought the hare. He told the tortoise, "I bet you won't win, either--you're on!"

Soon they were off on their race. The hare got so far ahead of the tortoise that he stopped to rest, falling fast asleep. When he finally woke up and ran to the finish line, he saw that the slow tortoise had beaten him to it and won the bet.

Moral: Slow and steady wins the race.

Read "The Fox and the Lion." Discuss the lesson.

THE FOX AND THE LION

There once was a fox who had never in his whole life seen a lion. The first time he saw one, he was terribly frightened, taking to his heels in a flash. The second time, however, he looked the lion over once or twice, staying far enough away to feel safe. When the third time came, though, he walked up to the lion and talked with him as if he had never been afraid of him at all.

Moral: We're afraid of what we don't know well.

After reading these fables from Aesop ask:

Why do you think adults told stories like this to children?
Why do you think animals were used in the stories instead of people?

Invite children to create a fable, using animals, that would teach a lesson. Brainstorming some ideas for lessons may help children get started. Some values that may be considered can include:

Be happy with what you are.

A true friend will always help you.

Discover what you do well.

ACTIVITY 222: *Coyote Stories, Fables from Navajo Indians*

Learning: Fables are stories that teach a lesson.

Materials: unit set material *Coyote Stories*

Teacher Information: These narrations have been transmitted orally from one generation of Navajos to the next for numberless centuries. The main characters of these delightful stories is "Trotting Coyote," a representation of socially unacceptable behavior. His misfortunes are proof of the disastrous effects of anti-social conduct. For more background information, read pages viii and ix of the book *Coyote Stories*.

Procedure: Before reading the coyote stories provide children with some background. Discuss each story separately, particularly the lesson or moral of each one. Allow time as you read for children to enjoy and discuss the illustrations.

Read from *Coyote Stories*.

Extended Activity: Invite children to illustrate one of the coyote stories.

Brainstorm for ideas on modern examples of unacceptable behavior. Select four and divide the class into four groups. Each group is to create a coyote story to show why this particular behavior will lead to disaster.

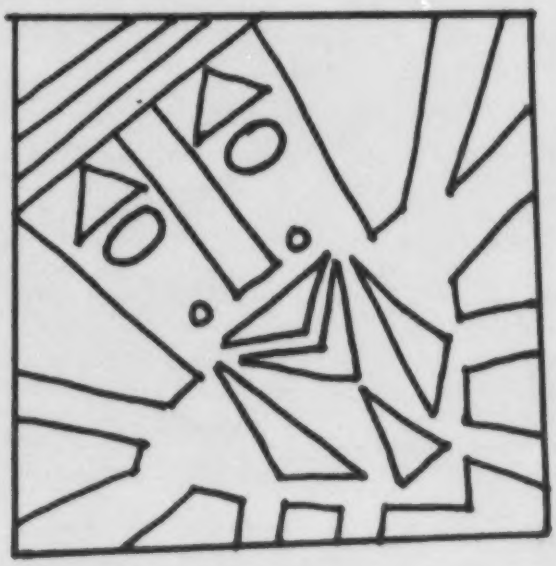
ACTIVITY 223: *Anansi, an African Fable*

Learning: Fables are stories that teach a lesson.

Materials: unit set materials, books, *Anansi the Spider* by Gerald McDermott, *The Adventures of Spider* and *More Adventures of Spider* by Joyce Arkhurst
9" x 12" white construction paper
crayons
9" x 12" light chipboard
scissors
glue

Teacher Information: Some of the most popular of African stories are the animal fables. They show that men are in close touch with nature, but the animals are pictured with human feelings.

All across Africa fables are told of the cleverness, deceit, and triumph of the spider or the hare. These yarns were brought to America by the slaves and became the Br'er Rabbit tales related by Uncle Remus.



In tropical Africa the clever animal, the hare, depends on its speed and cunning to protect itself against the dangers of the open sudan and the savannah country. Its chief enemy is the hyena, the Brer Fox in the American version. In the forest regions it is the spider, the Anansi of America, which plays the role of the clever animal.

Procedure: Before reading the Anansi stories acquaint children with their background. Explain that these fables were told by adults to children to teach certain values. As each story is read, have children relate the value or moral of the story.

Extended Activity: After reading the Anansi stories have children draw a large, bold picture of Anansi on 9" x 12" white construction paper. Color the picture completely with heavy crayon. Glue the entire picture to light chipboard. Let dry. Cut out to make a puzzle. Exchange puzzles.

ACTIVITY 224: *Stone Soup and Mexicali Soup, Folk Tales from Europe and Southwestern United States*

Learning: Folk tales are often humorous stories with a surprise ending that have been handed down for many generations.

Materials: IMC books CL4 Brown, Marcia, *Stone Soup*, Scribner, 1947 and Hitte, Kathryn, and Hayes, William D., *Mexicali Soup*, Parents Magazine Press, 1970.

Teacher Information: *Stone Soup*, a story from Europe, tells of a woman who is able to make soup by tricking those helping her. In *Mexicali Soup*, a story from Southwest United States, the ingredients are subtracted until Mama plays a joke on her family.

Procedure: After reading the story *Stone Soup* suggest that the class may want to dramatize the story and actually make the stone soup. Let children bring the necessary vegetables. The teacher should volunteer to bring the stone. Choose one or more stones that are as smooth and nonporous as possible, wash thoroughly, and boil 10 minutes or so before rubbing thoroughly with any type of cooking oil. Make soup on a hot plate in a large pot--the addition of a couple of bouillon cubes will give flavor. Serve in styrofoam cups.

After the children have had an opportunity to discuss the soup-making and tasting, ask a volunteer to tell which ingredient they do not care for and would prefer to be left out. When sufficient responses have been gained, it may be apparent that most of the ingredients have been wished out. Without comment read the story *Mexicali Soup*. Compare and contrast the two stories. If enough children are interested in cooking and tasting Mexicali soup, plan for making it in the classroom.

ACTIVITY 225: *The Turnip, a Russian Folk Tale*

Learning: Folk tales are stories that are told to teach lessons.

Teacher Information: This is a traditional Russian folk tale. The use of a turnip in the story reflects the popular vegetable grown and eaten as a staple food in Russia. The story is effective in using recall skills and story sequencing.

Procedure: Read the story below.

THE TURNIP

Once upon a time an old man planted a little turnip and said: "Grow, grow, little turnip, grow sweet! Grow, grow, little turnip, grow strong!" And the turnip grew up sweet and strong and big and enormous.

Then one day the old man went to pull it up. He pulled and pulled again, but he could not pull it up.

He called the old woman. The old woman pulled the old man, the old man pulled the turnip, and they pulled and pulled again, but they could not pull it up.

So the old woman called her granddaughter. The granddaughter pulled the old woman, the old woman pulled the old man, the old man pulled the turnip, and they pulled and pulled again, but they could not pull it up.

The granddaughter called the black dog. The black dog pulled the granddaughter, the granddaughter pulled the old woman, the old woman pulled the old man, the old man pulled the turnip, and they pulled and pulled again, but they could not pull it up.

The black dog called the cat. The cat pulled the dog, the dog pulled the granddaughter, the granddaughter pulled the old woman, the old woman pulled the old man, the old man pulled the turnip, and they pulled and pulled again, but still they could not pull it up.

The cat called the mouse. The mouse pulled the cat, the cat pulled the dog, the dog pulled the granddaughter, the granddaughter pulled the old woman, the old woman pulled the old man, the old man pulled the turnip, and they pulled and pulled again, and up came the turnip *at last*.

After reading the story discuss the lesson involved: by working together a job can be done that was impossible to do alone.

Have children think of other jobs that can only be done through cooperation.

Extended Activity: Invite children to make a flannel board story about "The Turnip." They may want to work in small groups to draw the characters. Have them practice the story and then perform for the remainder of the class. The show can be presented to other classrooms.

ACTIVITY 226: *The Finder Gets His Reward, a Jewish Folk Tale*

Learning: Folk tales are stories that are told to teach lessons.

Teacher Information: A rabbi is a leader of the Jewish people, a teacher, one who has studied the Jewish laws and traditions and interprets and teaches them to the Jewish people.

Procedure: Read the story below.

THE FINDER GETS HIS REWARD

Never before had such good luck befallen the poor tailor! He was walking head bent down along the highway, and suddenly his eyes lighted upon a pocketbook half-hidden in a wayside bush. To his great joy the wallet contained 200 gold pieces.

But his joy was not to last long. That night the sexton announced in the synagogue that the richest man in town had lost a wallet full of gold pieces, and he begged the finder to return the wallet, according to the Law. A generous reward would be given.

All day long the poor tailor wrestled with his conscience. "He can afford it," said his Evil Spirit, "and my wife and children are on the verge of starvation."

"No," said his Good Spirit," the money is not yours, and the Torah commands that if a man find property on the highway which does not belong to him, he must return it to its rightful owner."

With many groans and sighs the poor tailor knocked at the door of the rich man's house, extended the well-filled wallet to him with shaking and reluctant hands, and said, "Here is your wallet. My need is greater than yours, but I cannot break the Commandment. Take back your money and give me the reward."

But the rich man thought to himself. "What a fool this man is to return such a large sum of money! Such an idiot deserves no reward. There's no reason for me to hold to my promise." And aloud he said, "Reward? You don't deserve any reward. There were 300 gold pieces in the wallet I lost, and now I count only 200! You are a thief. You have already stolen 100 gold pieces of my property!"

"Is this the reward for my honesty--to be called a thief?" cried out the poor tailor. "You are a greedy miser, and you shall pay the reward, like it or not!"

The next day the poor tailor brought his protest before the Rabbi. The two disputants stood before the Rabbi, while the rest of the town crowded around to hear the Rabbi's judgment.

"So you claim that this wallet contained 300 gold pieces?" the Rabbi asked the rich man, looking at him with piercing eyes, for his reputation as a miser was well-known.

"Yes," said the rich man, "and he returned to me a wallet containing only 200 gold pieces," shrieked the old miser, "and in addition to stealing a hundred gold pieces, he also claimed the reward! Some nerve!"

"This wallet cannot be yours," said the Rabbi. "The one you lost contained 300 gold pieces, and the wallet which this poor tailor found contained only 200 gold pieces. Clearly then, the tailor found another wallet than the one you lost. And according to our Law, since the owner cannot be found, the property then reverts to the finder, and so I decree that it goes to the tailor. Case dismissed."

And all the townspeople laughed and applauded the Rabbi's one-sided, but clever, disposition of the case of the rich man who attempted to steal the little bit that belonged to a poor tailor. A promise must be kept!

Discuss the lesson in this story. Have children think of other stories or sayings that are similar.

ACTIVITY 227: *Peter and the Wolf, a Russian Folk Tale*

Learning: Some folk tales are told in music.

Materials: record 10, *Exploring Music 1;* jumbo book, *Exploring Music 1*

Procedure: Create a mural to enhance a listening lesson of "Peter and the Wolf" by Prokofiev. Listen to the recording and list the characters on the chalkboard as they appear. After listening to the music list all other parts of the mural that will be needed to make a picture: sky, grass, tree, lasso, lake, house, fence, road, sun.

By the time the children have listed items on the chalkboard other ideas may appear, such as birds flying overhead, flowers, etc. Usually enough ideas will be suggested so that each person in the class will have a project.

All objects and characters should be torn out of construction paper. Do not use pencils or scissors for this project. The mural should have a completely free and delightfully fresh look when completed.

First, place all the background objects on a bulletin board: sky, grass, lake, house, fence, tree, etc. As the recording is played again, each child should place her/his character in its place. When Peter goes through the gate into the meadow, the character should be moved there. When the story is completed, the picture will show the parade to the zoo.

Murals may be made to look three-dimensional in these activities by using such things as:

kitchen match boxes for railroad cars ("Little Train of the Capira");

pipe cleaners to create people (Add construction paper clothes.);

cotton to make clouds;

cloth materials for clothes, designs, flowers, etc.;

foil (crumpled or smooth);

twigs with crepe paper leaves for trees;

a torn picture of a mountain (Crumple it, straighten it out, and pin in place on mural.).

Collect odds and ends and keep them in a cardboard carton for a treasure box. When needed, ideas will flow to create all sorts of wonderful objects for a three-dimensional mural.

A Crosscultural Look at Some Stories of

LITTLE PEOPLE

ACTIVITY 228: *The Menehune*

Learning: "Little people" of Hawaii are called Menehune.

Teacher Information: The Menehune are said to be responsible for building a stone wall with unusually large matched stones and for paving a fishing pond with stones that had been gathered for the project by the servants of a young chief of the island of Kauai.

Procedure: After reading the following story discuss it with the children.

"A grandmother once told this story. Many years ago when my grandmother was a young girl, there lived on the island of Kauai a handsome young chief. He lived on a mountain that rose high between two rivers. The people of his clan got their food from the plants growing on the mountainside. When fish were wanted, people from their village had to make a very long trip down the steep mountain to the place where the river met the sea.

"One day the chief and his sister the princess decided to try to make life easier for their people. They decided to

have a fish pond made in the river near the village. Many stones were gathered by the people of the village and placed near the river.

"However, every attempt at making a dam to slow the river so the ponds could be built failed. The chief and his sister the princess were becoming very discouraged when one morning the villagers came running back from the river shouting excitedly. They called to everyone to go to the river and see their discovery. When they arrived at the river they found that during the night the Menehune had come and, using the stones, had built the fish pond for the chief and had begun one for the princess, but hers had not been completed.

"A Menehune law forbids them to work on a job more than one night. So the fish pond for the princess was never completed. Both the dam and the partially-completed pond can be seen today on the island of Kauai.

Extended Activity: Give children 12" x 18" drawing paper, and have them draw what they think the Menehune look like. (Remember, no one has ever seen the Menehune, so no one really knows what they look like.

ACTIVITY 229: *Leprechauns*

Learning: Little people of Ireland are called leprechauns.

Teacher Information: Leprechauns made shoes for the "shees," or fairies, or Ireland. The wrinkled little old men were rich and very cranky. They lived alone, far from the town. People often tried to catch a leprechaun. When captured, the dwarf would try to buy his

freedom by telling where he had hidden a pot of gold. But he always tried to escape without paying. People never believed what a leprechaun said.

Procedure: Provide children background on leprechauns. Read the following poem and/or story:

THE LEPRECHAUN

Up he is, at the break of dawn,
A busy, gleeful leprechaun,
Making shoes so fine and small--
Though human folks can't hear at all
His hammer tapping, or the song
He sings to help his work along.

Up he is, in the mossy glen,
Designing shoes for elfin men.
With silver nails and platinum thread
He pounds and sews, while in his head
He recollects the wee folk, whose
So silent feet now wear his shoes.

Lee Blair

LOOIE, THE LEPRECHAUN

Once upon a time in the land of Make-Believe there lived a leprechaun named Looie. He wore a tiny green hat with a bell on the tip, a tiny green fringed coat with bells on the fringes, tiny green trousers, and tiny green shoes with pointed toes and bells on the tips. When Looie flitted about, you could hear a merry tinkle of leprechaun bells.

Now Looie was a very special leprechaun because he had an unusual hobby. He collected bright, shiny, white teeth. Looie found these teeth under little children's pillows at night. In his little green house under a large leaf in Make-Believe Land Looie had a row of shelves, and on these shelves he kept his large collection of bright, shiny white teeth. Every night Looie flitted from pillow to pillow, looking for teeth. When he found a tooth, he always left something for the owner of the tooth. Usually Looie exchanged the tooth for a shiny dime. Looie, the leprechaun, really liked the children who brushed their teeth after every meal because theirs were the shiniest and prettiest. He didn't like the dull teeth which hadn't been brushed very often.

One night Looie peeked under a little girl's pillow. Under this pillow he found a note instead of a tooth. It said, "Dear Good Fairy (That's what the children sometimes called Looie.): My tooth came out in school, and I wanted to bring it home to put under my pillow, but I lost it. The janitor swept the schoolroom, and my tooth is gone. Please leave a dime for me anyhow. Love, Cheryl."

"Ha!" said Looie. "Why should I leave a dime when I'm not getting a tooth for my collection?" He turned with a tinkle of leprechaun bells to go and look under someone else's pillow. As he turned, he noticed Cheryl sleeping peacefully. She was smiling in her sleep. Looie could see the space where the tooth had been.

"Oh, leprechaun bells!" said Looie. "She couldn't help it if she lost her tooth. I would have liked it for my collection because her teeth are so white and bright. Maybe I'll get the next one." He took the note and slipped a shiny dime under her pillow. Then Looie flitted out of the window to the next house, looking for more teeth.

When Cheryl woke up the next morning, she reached under her pillow and found the dime. She was very happy and as she pushed her tongue in the spot where her tooth had been, she felt the next tooth wiggle, wiggle, wiggle. Soon this tooth will fall out, and Looie will find it and add it to his collection.

Extended Activity: Give children large 12" x 16" drawing paper, and have them draw a leprechaun. Remind them that no one has ever seen a leprechaun. Encourage them to use their imaginations.

ACTIVITY 230: *Oni*

Learning: Little people of Japan are called oni.

Teacher Information: Oni frequently appear in Japanese legends. They are of different sizes and can be pink, red, blue, or grey in color. They generally have horns and ocasionally three eyes. Three toes and three fingers are other distinguishing features of the oni. They can fly but seldom use this ability. They are usually mean if not cruel. They are not accredited for being intelligent. They are believed to have originated in China and went to Japan with the Buddhist faith.

Procedure: Before reading the story of the oni provide children background. Relate the oni to little people of other cultures. Read the following story:

ONI

A girl who was on her way to be married was covered by a cloud, and when the cloud was gone, so was she. Although her mother left to look for her daughter as soon as she saw she was missing, she had not been able to find her by nightfall, which made her feel very bad. But a priestess in the place where the mother was, invited her to spend the night in her small temple. That evening she told the mother that her daughter had been captured by the oni who lived in a certain castle on the other side of a nearby river. Two dogs guarded the bridge, and the mother would only be able to get by them while they were asleep.

When the mother woke up next morning, the priestess, who had turned out to be a spirit was gone. But the river, bridge, and sleeping dogs were where she said they would be, so the mother crossed to the castle and discovered her daughter inside. Since all the oni were out at that time, the girl cooked the woman a meal, after which she hid her in a chest. Now, the chief oni had chosen the girl for himself. When he got home, he knew another human was in his house because a magic plant in his garden bloomed every time a person was there. The quick-thinking girl told him, however, that there were two blossoms on this plant because, while he was away, she had become aware that she was expecting a baby. The oni was so happy to hear this that he had a banquet at which he and all the other oni became very drunk. At the close of this celebration the chief oni called for the girl to come put him to bed. He slept in a chest with seven lids, and she was able to lock him down into it since he was light-headed from drinking. The guard dogs had been killed during the banquet, which left the daughter and her mother free to leave. As they were

trying to make up their minds how to get away, the priestess appeared and advised that they steal one of the oni's boats and sail down the river.

No sooner had they done this than the chief oni woke up in his chest with a terrible thirst that caused him to break through the seven lids, calling for the girl to bring him water. When she didn't come, he woke up the other oni. Together they tottered to the river to quench their thirst. They drank so much water that the level of the river lowered, drawing the sailboat back toward them. The priestess appeared again. This time she told the two ladies to turn around and smile and wave and blow kisses to the oni. They didn't want to, but they did as they were told. The priestess did it, too. This caused the oni to cough up the water, enabling the women to escape.

Since the priestess had saved them, the mother and her daughter asked the priestess if there was anything they might do for her. The priestess said yes, that she was really a stone statue that stood all alone and that she would like a new statue put next to her each year. Mother and daughter did this for her from then on. The story doesn't say, though, whether the girl ever got married.

After reading the story ask children to draw and color or paint what they imagine an oni to look like. Some children might wish to write a story involving an oni.

Extended Activity: Available at IMC is a book, 398.2 Mosel, Arlene, *The Funny Little Woman*, New York: E.P. Dutton, 1922. This delightful volume is beautifully illustrated. The colored portion focuses on what was happening to the little woman underground with the oni, and the line drawings show the changes taking place in the world above.

ACTIVITY 231: *Elves*

Learning: Little people in some European countries are called elves.

Teacher Information: An elf is a dwarf-like fairy in Norse mythology and folklore. There are both good ones and bad ones. The good elves lived in the air, danced in the grass, and rested in trees. The bad elves lived in the ground and moved through the earth as easily as if it were water.

Procedure: Before reading "The Elves and the Shoemaker" give children some background on elves.

THE ELVES AND THE SHOEMAKER

There once was a shoemaker who was so poor that he had leather left for only one pair of shoes. At night before going to bed he sadly cut out the single pair of shoes he planned to make next morning, falling asleep with a heavy heart. When he sat down at his work table the following day, a splendid surprise was waiting for him--he found that someone had finished the shoes while he slept! They had been put together perfectly.

A customer soon came into the shoemaker's shop. He was so pleased with the pair of shoes he saw there that he paid a higher price than usual for them, which enabled the shoemaker to purchase enough leather for two pairs of shoes. Again he cut these out at night before going to bed. Again the next morning they were made when he woke up. The buyers were so enthusiastic that they gave him enough money to get leather for four pairs of shoes.

This went on and on. After awhile the shoemaker had made so much money that he was a wealthy man. When Christmastime came, the shoemaker said to his wife one night, "Why not stay up to see who's been helping us these many months?" His wife thought this was a good idea, so they hid behind some curtains, leaving a lighted candle on the work table.

At midnight two tiny naked men magically appeared. They began to make the cutout shoes with such skill and speed that the shoemaker and his wife couldn't believe their eyes. When they had finished, they disappeared as magically as they had appeared.

The woman said to her husband, "The little men have made us rich. The least we can do in return is make them some clothes to keep them warm in this winter weather. I'll sew them little shirts and vests and coats and pants, and I'll knit them some socks, if you'll make them some little shoes."

The man said, "Of course." The two of them completed the costumes on Christmas Eve. Laying them on the work table where they usually left the cutout leather, they hid behind the curtains to watch what would happen when the little men saw their new clothes.

The little men appeared again at midnight. At first they seemed disappointed that there wasn't any work awaiting them, but then it dawned on them that the costumes were theirs. They dressed themselves delightedly, dancing and singing. As they disappeared they were admiring each other's outfits, particularly the tiny pairs of shoes.

After that Christmas the little men didn't come again, but the shoemaker was such a success that it didn't matter. He and his wife were rich for the rest of their lives.

After reading the story have children draw what they think an elf would look like on large 12" x 18" drawing paper. Add to the "little people" collection.

ACTIVITY 232: *Trolls*

Learning: Little people from some Scandinavian countries are called trolls.

Teacher Information: Trolls were a type of dwarf in Scandinavian folk tales. They were short, ugly little men with humped backs and crooked noses. Trolls usually wore grey jackets and pointed red caps. They lived either in caves or under hills, in fine houses of crystal and gold. Trolls had many magic powers. They could tell the future and make people rich. Trolls seldom planned to harm anyone. They hated all kinds of noise because the god Thor used to throw his thunder hammer at them.

Procedure: Before reading the troll stories give children some background on trolls, especially the countries they are associated with (point out Scandinavian countries on a map). Read the story of Jule-Nissen, the Christmas troll.

JULE-NISSEN
THE CHRISTMAS TROLL

The Jule-Nissen was the best of the trolls. This mysterious little fellow came out of the mountains for a 12-day period during the Christmas season. He would come to a certain farm at that time, and if he was treated kindly by the people who lived there, he remained there for that full time--then he disappeared as suddenly as he had come. The Jule-Nissen seemed to love all the animals, and it was said that he had the power to bring good luck to the people and good health to the animals unless he himself was treated badly.

On Christmas Eve in Norway the farmers' wives usually cooked a popular pudding called Rømmegrøt. Everyone in the family liked this pudding, and a thoughtful farmer's wife shared it with the Jule-Nissen by leaving a bowl of it in the barn for him. In the morning the Rømmegrøt was gone, and now there arose a question--did the cat get this pudding that was meant for the Christmas Troll? Or did the little fellow get what was intended for him?

After reading the story discuss the reason the Jule-Nissen was considered a good troll. Ask children who they think got the pudding.

Read the story of Bro-Trollet, the bridge troll.

BRO-TROLLET
THE BRIDGE TROLL

The Bridge Troll was the one who lived under the bridges. It mattered not to him that somebody else had built it--as soon as it was finished, he moved under it, fully believing that it was his! Not only did he take over things that belonged to others, he was also so greedy that he wanted no one else to get any use of it. This proves how selfish some creatures can be, but this kind of greed usually brings its own nasty reward. *No one* liked the Bridge Troll, not even the other trolls! And when at last a large Billy Goat Gruff destroyed him, *everyone rejoiced*!

After reading the story discuss the reason this troll was disliked by all the other trolls. (Make sure children know the meaning of "greedy.")

Extended Activity: On large 12" x 18" drawing paper have children draw their versions of trolls, either a good one or bad one.

Invite children to recall the story of "The Three Billy Goats Gruff." Compile the story step-by-step, and have children act it out.

Note: Demi McNeill, San Diego City Schools music consultant, has a story song of "The Three Billy Goats Gruff" that she will be happy to send out to you if you give her a call at 283-8177.

ACTIVITY 233: *Ahama and Gahno, a Story of Cherokee Little People*

Learning: The Cherokee Indians tell stories of little people.

Teacher Information: From the beginning of time Cherokees, animals, and little people lived together in this country. Most people know about Cherokees and animals, but few know about the little people. They grow no taller than a man's knee, but they are handsome, with long black hair that falls nearly to the ground. Little people love to sing and dance. But best of all, they work a special magic.

Procedure: After some background read this story:

AHAMA AND GAHNO

Thirteen-year-old Ahama searched the snowy woods for game to feed his family. As minutes turned to hours, his rifle grew heavy. He began to fear that he would become lost from the others who walked or rode over the long miles to the new territory. But just as he was about to turn back, he heard someone singing close by. He followed the sound until he came upon a beautiful woman, one of the little people, seated on a rock.

"Greetings," she called. Her voice was soft and sweet like bells tinkling. Ahama was captivated and moved closer.

"What is your name?" the woman asked. "Mine is Gahno." Ahama told her.

"You look tired and hungry, Ahama," Gahno said. She turned to a barrel at her side. She lifted the top and took out a great piece of dried beef. "Here, this will make you feel better."

Ahama took the meat. He only remembered to thank her after the second bite. The meat tasted very good, and he was very hungry, but he stopped eating when he had finished only a part of the meat.

"Why have you stopped?" Gahno asked.

"Because I must save some for my mother and little brother. I am the man of the family now, and there is no more meat among the people."

"It is good that you think of others even when you are hungry," Gahno said. "There's more meat in the barrel. Take as much as you like."

Ahama was very pleased. He took a piece of meat out, and when he reached in for another one, he saw that the barrel was full again. He took more pieces out, and every time he reached in for another, he found the barrel full again. Ahama became more and more amazed.

Gahno's laugh echoed melodically in the still cold air.

"I think it would be easier if you just took the barrel," she said.

"Thank you," Ahama said, "but how shall I carry it?"

"I shall show you." Gahno whistled. Two beautiful golden horses came to her. Ahama jumped up in amazement at the sight.

Gahno stood and took the reins of the first horse and a rope from the second.

"Tie the barrel onto the pack horse," she instructed Ahama.

Ahama could barely lift the full barrel onto the peculiar pack that seemed designed especially for it.

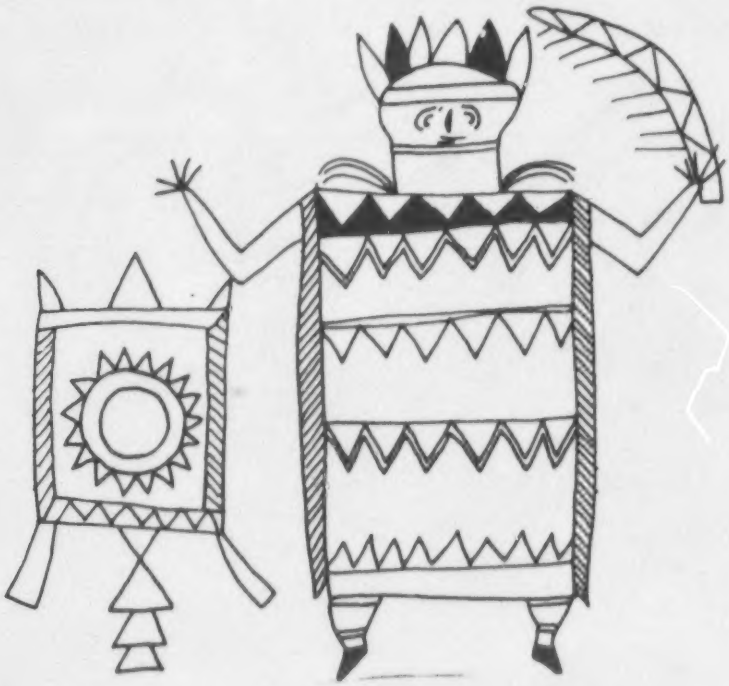
"You look cold," Gahno said. "You had better take the jacket from the saddle."

Ahama untied the buckskin jacket from behind the saddle and looked at it. He had never before seen such a jacket. It felt warm and soft when he put it on.

Now the little woman said, "Take your horses and go back to your people before it gets dark."

Ahama mounted and turned to thank her, but she had disappeared.

"How happy and amazed my family will be when they see me," he said as he coaxed the horses into a gallop.



After reading the story ask children to draw what they think Gahno looked like.

Discuss how this story reflects the Cherokee culture.

ACTIVITY 234: *Thumbelina, a Folk Tale from Denmark*

Learning: Stories of little people have been handed down through families for many years in some cultures.

Materials: IMC book RA Anderson, Hans Christian, *Thumbelina*.

Procedure: Read the story of Thumbelina. After reading the story discuss how Thumbelina was like most children and how she was different. Ask children if they would like to be the size of Thumbelina. What would be some advantages? Some disadvantages?

Extended Activity: Have children listen to *Exploring Music 6*, page 180, record 6, and discover why Thumbelina is really "nine feet tall." Have them listen again and establish the beat of 2. On the third listening have them sing as much of the song as they can remember. Continue until they can sing the complete song.

ACTIVITY 235: *Tom Thumb, a Folk Tale from England*

Learning: Stories of little people have been handed down through families for many years in some cultures.

Materials: IMC book RA *Tom Thumb* by Mabel Leigh Hunt or 398.2 *Tom Thumb* by Barry Wilkinson

Procedure: Read the story of Tom Thumb.

After reading the story have children create a "Further Adventures of Tom Thumb" book as a class composite. Interested children can write (or dictate) their own stories of another adventure that a small Tom Thumb might encounter. Individual stories can then be put together to create a class book. Children who do not wish to write a story may like to illustrate another child's story so the class book will have illustrations.

ACTIVITY 236: *Issun-Boshi, a Folk Tale from Japan*

Learning: Stories of little people have been handed down through families for many years in some cultures.

Teacher Information: In many of the dwarf stories in Japan's ancient folk tales a divine spirit appears in the shape of a child and brings happiness to this world. The story "Issun-boshi" is a famous one in this category. The teacher will need to know the following:

1. Issun-Boshi (ĭsŭn-bōshĭ)--Little One-Inch
2. Kyoto (kĭōtō)--the ancient capital of Japan
3. Kiyomizu (kĭyōmĭzŭ)--town where the temple of Kannon (Kanon) is situated
4. Uchide-no-kozuchi (u cheda-no-kozuche)--lucky mallet
5. Samurai (sämŭräē)--Japanese warriors during Japan's fuedal period. A samurai was both learned and brave. He is similar to the European knight.

The Japanese language, like Spanish, has only five vowel sounds:

a = as in father

e = as in meat

i = as in eat

o = as in boat

u = as in blue

Procedure: Before reading the story recall some of Tom Thumb's characteristics and adventures. Tell children that now you would like to read them a story about a little boy who lived long, long ago in Japan. He was called Issun-Boshi or Little One-Inch because he was about one inch tall.

Read the story of Issun-Boshi. Be sure to allow time for discussion and/or questions as you read.

ISSUN-BOSHI
LITTLE-ONE-INCH

Long, long ago a man and wife lived happily somewhere in Japan, but they had no children. One day they went to a shrine and prayed fervently: "Oh God, please bless us with a child, even if it is as small as a fingertip!"

Shortly after, the wife gave birth to a fine baby boy, but the baby was smaller than the finger of an adult man. Even so, the couple brought him up dearly as he was their pride and joy.

The boy became a very wise, studious, good-natured child, but his size did not increase one bit. The boy was liked by all people in the neighborhood, who called him "Issun-boshi." (Literally, "issun" means one "sun"--about 3.3 centimeters-- and "boshi" or "hoshi" a priest; in ancient times many boys had their heads shaved like a priest, so they were called "hoshi," and this gradually became a popular boy's name.)

One day Issun-boshi thought of going to the beautiful city of Kyoto, the Imperial capital, and becoming an important person in the city. So he said to his parents: "Father and mother, I intend to go to the capital and see and learn various things so that I may become a great man. Therefore, would you please allow me to leave for some time?" Though somewhat concerned, the parents gave him their ready consent because they trusted the boy's wise thinking. They made a tiny sword out of a sewing needle, put it into a sheath made of straw, and hung it at the boy's waist. They also gave him a bowl and a chopstick.

Issun-boshi set out immediately. There was a river leading down to the city of Kyoto. Using the bowl as a ship and the chopstick as the oar, he navigated down the stream for many days, finally arriving at the city.

He walked about the city and came to a large, magnificent residence where one of the Emperor's helpers lived. At the entrance Issun-boshi shouted: "Hello, there! Hello, there!" A servant promptly came out but saw nobody at the entrance. Puzzled, he was about to turn back when he again heard someone shout: "Hello, there! Hello, there!" The voice came from the direction of a pair of high clogs at the entrance. When the servant moved the clogs, he found Issun-boshi standing there.

"My name is Issun-boshi, and I have come to the capital to study. Please let me join the people who help the Emperor," said Issun-boshi. His interest aroused by this strange tiny dwarf, the servant picked up Issun-boshi with two fingers and took him to the Minister.

When placed on the palm of the Minister's hand, Issun-boshi sat down squarely and decorously and bowed deeply. This impressed the Minister and all his staff so much that the Minister decided to make the dwarf his helper and let him live at his residence.

Though very tiny, Issun-boshi was very wise and did every job smartly. Above all, he was very charming. Therefore, he soon became highly popular with all people at the Minister's residence. He became such a favorite with the Minister's daughter that she always kept him at her side.

One day the daughter went to Kiyomizu to worship at the temple of the Kannon (Goddess of Mercy), accompanied by Issun-boshi. On their way home two goblins, lying in wait, suddenly jumped forth and tried to kidnap the daughter. Issun-boshi, until then riding in a sleeve of her dress, promptly leaped to the ground. Drawing his needle sword, he shouted: "Who do you think I am? I am Issun-boshi, guarding the Minister's daughter!" However, one of the goblins swiftly swallowed him down.

Issun-boshi was so small that he could move around freely in the goblin's stomach. Wielding his needle sword at random, he pricked the inside walls of the stomach here and there. Pained and startled, the goblin spit up Issun-boshi. Thereupon, the other goblin tried to catch Issun-boshi. But the dwarf leaped up to the goblin's eyebrow and poked his needle sword into the goblin's cheek. Blinded with pain, the goblin fled with his colleague, with giant tears dripping.

When he was about to take the Minister's daughter home (she was then crying by the roadside), Issun-boshi found a small mallet left behind by the goblins. This was the goblins' treasure called "Uchide-no-kozuchi" (Mallet of Luck), and one could make it produce whatever one pleased simply by swinging it. Highly flustered in their flight, the goblins had forgotten the magic treasure. Issun-boshi picked it up and showed it to the Minister's daughter.

"Dear Issun-boshi," she said. "This is 'Uchide-no-kozuchi,' and you can get whatever you like--money, rice, or anything--from it!" But Issun-boshi said: "I want neither money nor rice. I just want to get my height increased!"

Swinging the mallet, the daughter said: "Increase Issun-boshi's height! Increase!" Thereupon, Issun-boshi grew taller and taller, finally becoming a handsome young samurai (warrior).

Later Issun-boshi, now a fully grown samurai, married the Minister's daughter and lived happily with his parents.

After reading the story ask:

How do you think Tom Thumb and Issun-Boshi were alike?
What special qualities did Issun-Boshi have?
Would you like to be one inch tall? What could you do that you cannot do now? What can you do now that you could not do if you were one inch tall?

Extended Activity: Have children tell some other adventure that Issun-Boshi might have, using his small size and his tremendous courage and wit. The story could be written by the students or dictated to an adult or told into a tape recorder.

After the story is created, have the children design a cover for their "Further Adventures of Issun-Boshi" books or illustrate the story in some way.

ACTIVITY 237: *K'tonton, a Jewish Story*

Learning: Stories of little people have been handed down through families for many years in some cultures.

Procedure: Read the story of K'tonton.

K'TONTON

Once upon a time there lived a husband and a wife. They had everything in the world to make them happy, or almost everything: a good snug house, clothes to keep them warm, white bread, wine and fish for Friday night, and a "kugel" every Sabbath. Only one thing was missing, and that was a child.

"Ah," the woman would sigh, "if only I could have a child! I shouldn't mind if he were no bigger than a thumb."

One day--it was on Succoth (suc-coat), the Feast of Tabernacles--she was praying in the synagogue when she happened to look down. There at her side stood a little old woman, such a queer, wrinkled old woman with deep, kind eyes peering from under a shawl.

"Why do you look so sad," asked the old woman, "and why do you pray so earnestly?"

"I am sad," answered the wife, "because I have no child. Ah, that I might have a child! I shouldn't mind if he were no bigger than a thumb."

"In that case," said the little old woman, "I shall tell you what to do. Has your husband an ethrog?" (An ethrog is a citron.)

"Indeed he has," said the wife, "an ethrog, a 'mehudar.'" (That means that it was a very find ethrog, a perfect, sweet-smelling one, a citron which had come all the way across the sea from Palestine.)

"Then," said the old woman, "on the last day of Succoth you must take the ethrog and bite off the end, and you shall have your wish."

The wife thanked the little old woman kindly. When the last day of Succoth came, she bit off the end of the ethrog, just as she had been told. Sure enough, before the year had passed, a little baby was born to her. It was a dear little baby boy with black eyes and black hair, dimples in his knees, and thumbs just right for sucking. There was only one thing queer about him. He was exactly the size of a thumb, not one bit smaller or larger.

The wife was overjoyed with the little boy, and she kept him with her all the time. She placed his tiny cradle in the eastern window, saying "Perhaps a sunbeam from Palestine will steal down to him."

Sometimes K'tonton opened his wee mouth and cried. You would never believe so loud a sound could come from so wee a space. Then K'tonton's mother would take him, cradle and all, into the room where his father sat studying all day in the big books of the Talmud (Jewish laws and teaching).

So K'tonton grew until he was as tall as his father's middle finger. By this time he was three years old. Now when his mother was cooking and baking for the Sabbath, K'tonton danced about on the table, peeping into the cinnamon box, hiding behind the sugar bowl, asking a question, so many questions, that at last his mother would say, "Blessings on your little head, K'tonton. If you don't let me keep my mind on my work, I'll be putting salt in the cake and sugar in the fish."

One day K'tonton had a most exciting adventure. It was Friday and he was sitting on the kitchen table watching his mother chop the fish for the Sabbath. Up and down, up and down went the chopping knife in the wooden bowl, chip, chop, chip, chop.

Now if there was one thing K'tonton loved, it was a ride. "If I could just reach that chopping knife," he thought, "I could sit down in the center of it with a leg on each side. It would be like riding horseback."

At that very time there came a tapping sound at the door. While his mother went to see who it was, K'tonton scrambled to the handle of the chopping knife, which was leaning against the side of the bowl.

A neighbor's wife had come to visit. The two were talking as they came back into the room and did not notice K'tonton sitting on the chopping knife. K'tonton's mother picked up the knife and began chopping away as she talked.

Up and down, up and down went the chopping knife, chip, chop, chip, chop. Up and down went K'tonton, holding fast to the blade. "This is a good ride! This is a jolly ride!" squealed K'tonton, bouncing up and down. Suddenly, down on his head came a shower of pepper.

"Ketchoo!" sneezed K'tonton, "Ketchoo!"

Up to his nose went his hands, and down into the bowl of fish went K'tonton. Ugh, how sticky it was! But the stickiness was the least part of his trouble. Up and down, up and down the knife was going; and up and down and in and out jumped K'tonton, dodging the sharp blade.

"Help! Help!" he called, but his mother was still talking to the neighbor and didn't hear him.

"This is the end for me," thought K'tonton. "I know that Jonah was saved from inside a fish, but I never heard of anyone being saved from a bowl of chopped fish."

His legs were getting so tired he couldn't jump. "I'd better say my Shema." (A Shema is a Hebrew prayer declaring that there is only one God.)

But at that moment the chopping knife was lifted out of the bowl, and K'tonton's mother was looking down into it.

"Ugh! There's a fly in the fish!"

Down into the bowl went her spoon and up came K'tonton--such a sputtering, struggling, sorry-looking K'tonton!

"K'tonton," cried his mother, "What have you been doing?"

"Taking a ride, Mother, on the chopping knife."

"A ride? A ride on the chopping knife? God be thanked who takes care of the simple!"

Then she picked K'tonton up in her two fingers and held him under the faucet until there wasn't a bit of sticky fish left.

You may be sure K'tonton never rode on a chopping knife again.

After reading the story ask:

How was K'tonton like Tom Thumb and Issun-Boshi?
How was he different?

Have children describe how K'tonton must have felt when he fell off the chopping knife into the bowl of fish. Ask:

How do you think his mother felt when she saw him in the bowl?

Extended Activity: Have children tell some other adventures that K'tonton might have, remembering that his size would allow for some very different kinds of adventures. Stories may be told orally or written.

ACTIVITY 238: *Peach Boy, a Folk Tale from Japan*

Learning: Stories of little people have been handed down through families for many years in some cultures.

Procedure: Read the story "Peach Boy" or "Momotaro."

PEACH BOY
MOMOTARO

Long, long ago there lived an old man and an old woman. Every day the old man went to the mountains to gather brushwood while the old woman went to a nearby stream to wash clothes.

One day while the old woman was doing the day's washing, a huge peach came floating down the stream. She picked up the peach, which was so big she had to carry it with outstretched arms around it, and in this way brought it home. As soon as the old man returned from the mountains, the old woman took out a kitchen knife to prepare the peach for eating. All of a sudden, however, the peach split in two of itself, and with a loud cry out came a cute baby boy. The old man and woman were so surprised they fell back in awe and wonder.

Yet the old couple was extremely delighted, as they had no child. They named the boy Momotaro ("Momo" means peach, and "Taro" is one of the commonest names for Japanese boys) because the baby was born of a peach. And the old man and woman brought up the boy with tender care.

Momotaro grew with marvelous speed, as each bowl of rice he ate rendered him that much bigger. And as everything he ate added to his growth, Momotaro soon became a big boy with power unequalled in the neighborhood.

One day Momotaro knelt down politely in front of the old man and woman and bowed his head deeply. "I want to go to Onigashima (the Ogres' Island) to conquer the demons who frighten the people so. Please Let me go!" he said.

The old man and woman were surprised and worried and at a loss how to answer. At the repeated urging of Momotaro, however, they finally gave their consent, made millet dumplings, and put them into a bag as meals for the boy.

Momotaro left home in high spirits. At the end of the village he chanced upon a dog. "I know you are Momotaro-san. Where are you off to?" asked the animal. "I'm going to Onigashima to subdue the demons," answered the boy. "Then what are you carrying there by your side?" asked the dog. "The best millet dumplings in Japan!" replied Momotaro.

The dog asked him for a dumpling, and Momotaro agreed on condition the dog accompany him on the devil-conquering expedition. The dog obliged, received a dumpling, and went along with Momotaro. Soon the party came across a pheasant, which also agreed to join the expedition upon receiving a millet dumpling. Next the party met a monkey, which similarly agreed to help Momotaro in exchange for a dumpling.

Now Momotaro crossed over to Onigashima with the dog, pheasant, and monkey as retainers. Upon reaching the island, Momotaro found a giant gate, firmly closed, standing in his way. But the pheasant took to the air, flew over the gate, and opened it from inside. Momotaro and his party passed through the gate and found the demons in the midst of a revelry.

"Listen!" Momotaro shouted. "I am Momotaro and I've come to punish you demons, who have plagued my fellow countrymen!" With this as a signal the dog, pheasant and monkey pounced upon the drunken demons. Momotaro and each of his animal retainers now had the strength of a thousand men because they had eaten the "best millet dumplings in Japan"!

The pheasant pecked the demons' faces, the monkey scratched them, and the dog bit their legs. Flustered, the demons fled to and fro. Finally overpowered, all of them surrendered. The chief demon knelt down in front of Momotaro and said with tears streaming from his big eyes:

"I beseech you to spare my life! I'll never do any harm to human beings again! And I'll give you all the treasures we have gathered here!"

The chief ordered his retainers to take the treasurers, which had all been stolen from human beings, out of the storehouses and had them hauled to Momotaro. Thereupon, Momotaro had the treasures loaded onto a cart and triumphantly set out for home with the dog and the pheasant pulling the cart and the monkey pushing it from behind.

After reading the story have children draw and color or paint their interpretation of what Peach Boy must have looked like.

Extended Activity: Invite children to create their own story of a little person born out of a fruit. What kind of fruit would they have him live in? What would he do for fun? Whom would he play with? How would his parents care for him? Share stories with other classes or make a class book with all the stories.

ACTIVITY 239: *Little People Bulletin Board*

Learning: Many cultures have stories of little people.

Materials: 12" x 18" manila paper
chalk or crayons

Procedure: Have children recall their favorite stories of little people. Ask volunteers to describe what their favorite little person would look like.

Give each child a piece of 12" x 18" manila paper, and ask them to create a picture of their favorite little person. Encourage them to use all the paper, even though the little person is very small.

Cut out the drawings and arrange on a "Little People" bulletin board. Identify the little person and the country from which the story came. Have children tell how each little person story reflects the culture from which it comes. What gives the story the flavor of that particular culture?

ACTIVITY 240: *Little People Puppets*

Learning: Many cultures have stories of little people.

Materials: white paper envelope
crayons
scissors
paste
assorted colored construction paper

Procedure: Have children recall the little people stories they have been hearing. List all the little people they can remember on the chalkboard. Invite each child to choose one little person to use in this activity.

Cut an envelope in half the short way.

Draw the face of the little person on the half envelope.

Add hair, horns, beard, etc.

Color face and hair heavily with crayon.

Add a body and paper clothing to the bottom of the envelope. Hats or caps could also be added.

When the puppet is completed, a hand inserted into the pocket of the envelop will make the puppet come alive.

After the puppets have been made, allow children to create a play involving their little people. Several children could create a play to present to the remainder of the class. In this way several plays could be presented.

APPENDIX

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APPENDIX 1

BACKGROUND INFORMATION FOR CHINESE NEW YEAR

The beginning of a new year marks a time when many people are thankful for the past year and are thinking ahead to a new start. Chinese New Year is a time when families have reunion dinners. Gifts and good luck charms are exchanged.

The New Year's Day celebrations are the culmination of a period of preparation time that began with house cleaning and symbolic ridding of evil spirits from the homes. The use of firecrackers can be traced to the attempt to frighten the evil spirits away.

Many customs have grown around the gifts that are given at this time. Members of one's family may be given silks, ornaments, jewels, or toys. Relatives and friends are given growing flowers (never cut), fine teas, fruits, or food. The food that is given is sent in decorated lacquer boxes, and etiquette for receiving the gift says that the recipient should send the boxes back with gifts of food or good luck money in small red envelopes. New Year's Eve the members of families gather for a special dinner.

On New Year's Day children receive good luck money in red envelopes. (See activity 47.) It is a day of staying at home with family. Bad luck can result from quarreling or breaking anything; therefore everyone is on best behavior.

The second day people venture out for visits, entertain guests, and participate in pageants and lion dances. Gaiety prevails and delicacies such as candies and puddings are eaten.

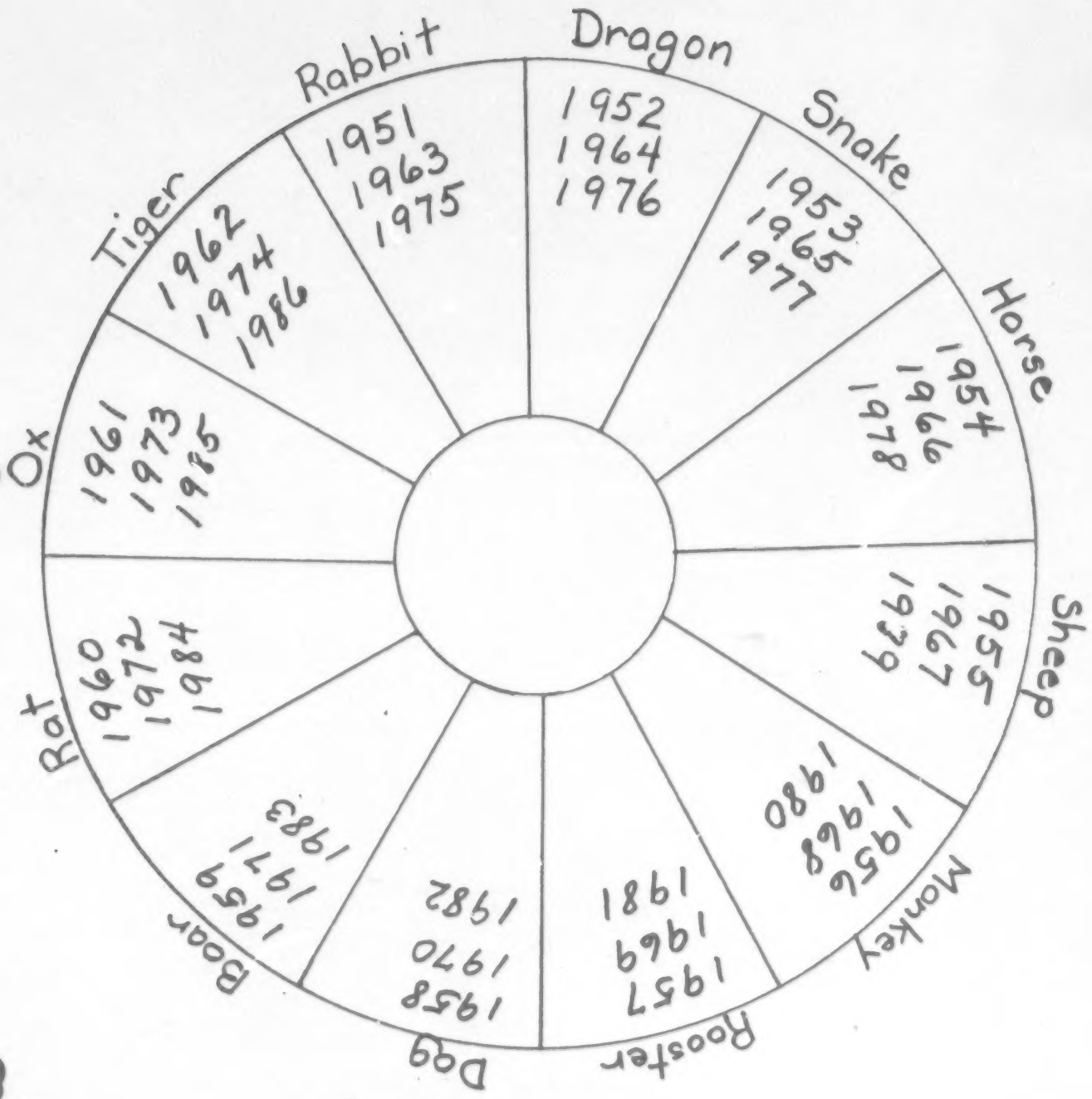
On the seventh day a special meal of soup made with seven vegetables is made. This day celebrates the birthday of mankind or everybody's birthday--everyone is one year older on this day.

The Chinese New Year celebration ends with the Festival of Lanterns parade. Usually the parade is led by a dragon made on poles and carried by many people. The dragon symbolizes goodness and strength.

Throughout the celebration the central theme is the reunion of family and friends.

APPENDIX 2

Lunar Calendar



APPENDIX 3

ANIMALS IN THE CHINESE ZODIAC

Year of the Dog

All the fine traits of human nature are in the possession of people born in the year of the dog. They have a deep sense of duty and loyalty and are extremely honest. Dog-year people inspire other people's confidence and know how to keep private secrets absolutely private.

Year of the Horse

Horse-year people are quite popular. They are very cheerful people. Those born under this sign are wise and talented and are good with their hands. They are skillful with money and handle finances well.

Year of the Tiger

Tiger people are deep thinkers. Other people have deep respect for those born in the year of the tiger. Those born under the sign are capable of great sympathy for those they like. It is a fortuitous thing for a person to be born in the year of the tiger.

Year of the Snake

People born in this year possess trememdous wisdom. They are unbelievably fortunate in money matters in that they never have to worry about them. Those born under this sign have a trememdous sympathy for others. Snake-year people if men are handsome and beauties if they are women.

Year of the Sheep

Those born in this animal year are true artists. They are happy and contented when doing something creative. Sheep people are sometimes shy and often not leaders. Sheep people usually manage to eat well and live comfortably. They have elegant tastes, wisdom, and an inborn gentleness.

Year of the Dragon

Dragon people are given the gifts of health, energy, courage, and sensitivity. They speak sincerely and are honest. When a boy is born in the year of the dragon, he will have good fortune. Dragons are believed to have the potential to be rulers. The person born under this sign is said to have these four blessings: virtues, harmony, riches, and longevity.

Year of the Rat

People born under this sign are known for their charm. Rat people have a great deal of ambition, integrity, and unbelievable persistence. Naturally thrifty, they have the ability to save money (and can be stingy, too). They like to live well and are good to themselves.

Year of the Rabbit

A person born under this sign is gifted and ambitious. Other people respect and trust them. Rabbit people seldom lose their tempers. When they make a promise, their promise is good. They're lucky financially, with an uncanny sense for picking a winner. This makes them good gamblers.

Year of the Cock

People born under this sign are deep thinkers. Devoted to their work, they habitually undertake challenges. They are eccentric, which makes people watch them with interest. They are ambitious and quite brave when the occassion calls for it.

Year of the Monkey

Persons born under this sign are usually successful in any field they choose. Decisions are easy; they have plenty of common sense. Monkey people read extensively, remember everything they read, and are usually well-informed. Monkey people are eager to begin new tasks. Those born under this sign are clever and skillful.

Year of the Ox

People born in the year of the ox are very patient and speak little. They have the rare gift of inspiring confidence in others, and this self-assuredness can help them become successful. They are extraordinarily good with their hands. They are naturally quiet and unemotional.

Year of the Boar

Boar people are brave and chivalrous. They have trememdous inner strength and follow through on whatever they undertake. Boar people are shy and prefer to solve their problems alone rather than seek help. Those born under this sign don't make many friends, but when they do, they make friends for life.

APPENDIX 4

BACKGROUND INFORMATION FOR VIETNAMESE NEW YEAR

Vietnamese New Year, usually known as *TÊT*, is Vietnam's biggest celebration of the year. It corresponds to America's Christmas, New Year, Thanksgiving, and Fourth of July combined. It is a family reunion, a spring festival, and a national holiday.

The three-day event announces the new lunar year and the beginning of spring. The date for *TÊT* is based on the lunar calendar. It usually occurs in late January or early February. According to the Chinese astrological calendar, time is circumscribed in revolutions of 60 years, divided into cycles of 12 years, each cycle containing 12 months, and so on. Years and months thus have the same names--there is the year *thiñ* (Dragon), just as there is the month *thiñ*, the hour *thiñ*, and so on.

In the light of the lunar calendar the third year of every three years is a leap year; that is to say, a year with 13 months, a leap year, could have two Augusts. A cycle of 12 years is placed under the sign of 12 supernatural powers; they are *rat, buffalo, tiger, cat, dragon, serpent, horse, goat, monkey, rooster, dog, and boar.*

On the last night of the year the power in service passes his office to the new power, and this passing of service is known as *giao thua.* In town and countryside the head of every family must offer up a solemn sacrifice in thanksgiving to the old power and welcome the new. This ceremony of *giao thua* is performed at midnight on the last night of the year when the hour of the boar changes to that of the rat and is carried out with great solemnity. It is usually accompanied by noisy and interminable fireworks. It is the custom at *giao thua* for everyone to remain awake until morning so as to be prepared to welcome in the favorable influences of the New Year.

To prepare for the New Year, cars are washed, houses are repainted, and furniture is cleaned. Children as well as adults wear new clothes on New Year's Days. Everything and everybody are prepared for the New Year.

It is the custom never to throw away the household rubbish during the first three days of the year. This would mean, symbolically, that one would be throwing away one's most precious possession. Scolding is strictly forbidden since it may bring bad luck in the new year. Cries by children are also prohibited because that would mean crying for the rest of the year.

On occasion of the lunar New Year celebrations all members of the family gather for the festivals. *TÊT* is a time of solemnity, gaiety, and hope. It is a time to pay homage to ancestors, visit family and friends, observe traditional taboos, and, of course, to celebrate. *TÊT* is also the time to correct faults, forget past mistakes, pardon others for their offenses, and pay debts. To owe money during *TÊT* is considered bad luck. It is a time to come to terms with the past, tidy up the present, and prepare for the future. A happy *TÊT* is the promise for a good year.

People spend most of their time during the first three days of the year visiting friends and wishing one another happiness, riches, and longevity in the

new year. Money is given to children by their parents and visitors in small red envelopes as a symbol of good luck. Hung on the front door of each house, is a banner, *CUNG CHÚC TÂN XUÂN*, meaning compliments of the seasons, written in black ink on red paper.

TẾT is also considered the wedding season. People usually choose this occasion to get married since they think the happiness of their first wedlock days, which are also the first days of the year, will remain with them for the rest of the year and the rest of their lives.

This is the time when the Vietnamese people look back on their past, enjoy the present, and look forward to the future. It is truly a comprehensive holiday, and all Vietnamese give it full observance.

APPENDIX 5

BACKGROUND INFORMATION ON ROSH HASHONAH, THE JEWISH NEW YEAR

This is a profoundly serious occasion for the Jewish people, and together with Yom Kippur (10 days after Rosh Hashonah) the season is known as the Days of Awe. They are different from other Jewish festivals in that they bear no relation to nature nor to any historic event. They are concerned only with the life of individuals, their religious feelings, and innermost probings. Rosh Hashonah is the Jewish New Year, but in contrast with the New Year observances of other peoples it is greeted not with noise and joy, but with a serious and contrite heart.

One day of Rosh Hashonah is observed by Reform Jews, two days by traditional Jews, beginning at sunset the night before the calendar date.

This is a holy day, considered the birthday of the world as well as the beginning of a new year on the Hebrew calendar. "Rosh" means "head" and "shanah" means "year." It has three other names which help to explain the meaning of the holiday:

1. Yom T-roo-ah--a day of blowing the shofar
2. Yom Ha-zee-ka-ron--a day of remembrance or memorial
3. Yom Ha-din--a day of judgment

The shofar is a ram's horn, sounded during the Rosh Hashonah and Yom Kippur worship services as a call to worship and an appeal for repentance. This is an ancient form of communication and was used to gain attention for news and messages of all kinds.

Rosh Hashonah offers the opportunity to take spiritual stock of ourselves. On this day of judgment Jews must consider themselves as standing in judgment before God, must seek forgiveness for mistakes and sins through prayer and repentance, and must resolve to live better lives.

In the synagogue, where the Rabbi and the Torah scrolls (the Jewish Bible) are clothed in white, a prayer is said asking God to "inscribe us in the Book of Life." At the concluding service on Yom Kippur the expression is changed to "Seal us in the Book of Life," for traditionally it is believed that at that time the final record for the year is made, and we are charged with making a good record of our lives, hence the name "Yom Kippur"--the "Day of Atonement." Yom Kippur is considered the Sabbath of Sabbaths and is observed for one day by all Jews, with the 24 hours devoted to fasting, prayer, and rest.

Young children are not allowed to fast, but are encouraged to spend the day in a serious mood, thinking about how they can become better people--kinder, more loving, and considerate in the year ahead.

In the home the family follows certain symbolic customs. On the eve of Rosh Hashonah the table is beautifully set with the family's best dishes, flowers, and candles. The holiday candles are lit with a special blessing. The challe (special Sabbath bread, pronounced cha-lah) is special, too, being baked in a round shape to signify a full, well-rounded year. Often raisins are added--to

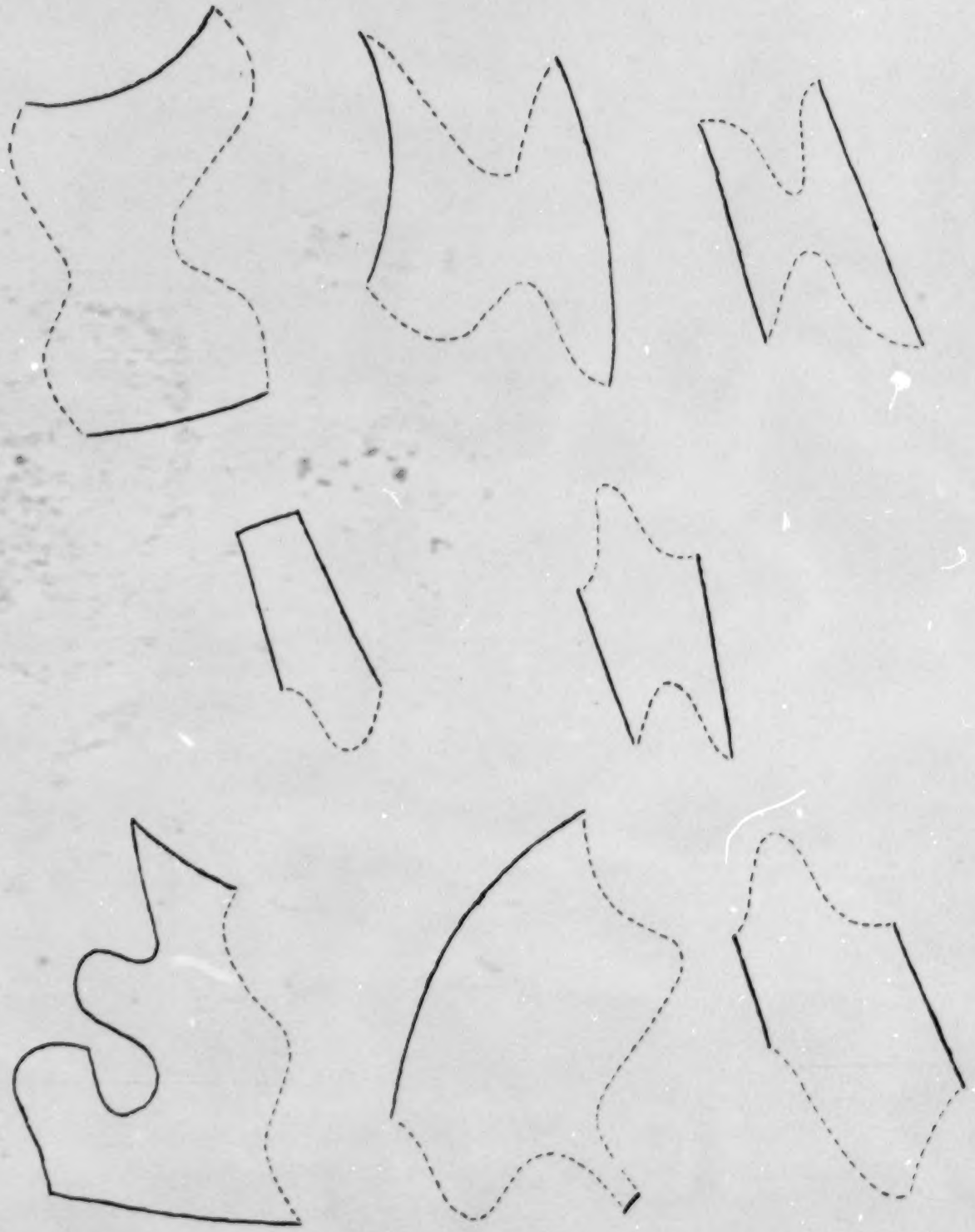
add sweetness in the year to come. A piece of the challe or a slice of apple is dipped in honey and eaten to symbolize the hope for a sweet year ahead. After the festive dinner the family goes to the synagogue services.

There is a traditional greeting said on these days, "Le-sha-nah-to-vah ti-ka-tay-vu"--"May you be inscribed for a good year." New Year greeting cards are sent to friends and relatives, often cards created at home by the children.

On Yom Kippur Eve a similar dinner takes place, to be completed by sunset. From that time until sunset the following evening, no food or water is consumed. Also, before lighting the holiday candles a memorial candle is lit in memory of a parent or child. After this dinner the family goes to the synagogue for the Kol Nidre service. This ancient and intensely beautiful prayer sets the mood of the holiday in a spirit of confession and repentance. When the shofar sounds in the synagogue the following evening after sunset, bringing this holiday to a close, the family once again gathers in the home to break-the-fast together.

APPENDIX 6

PATTERNS



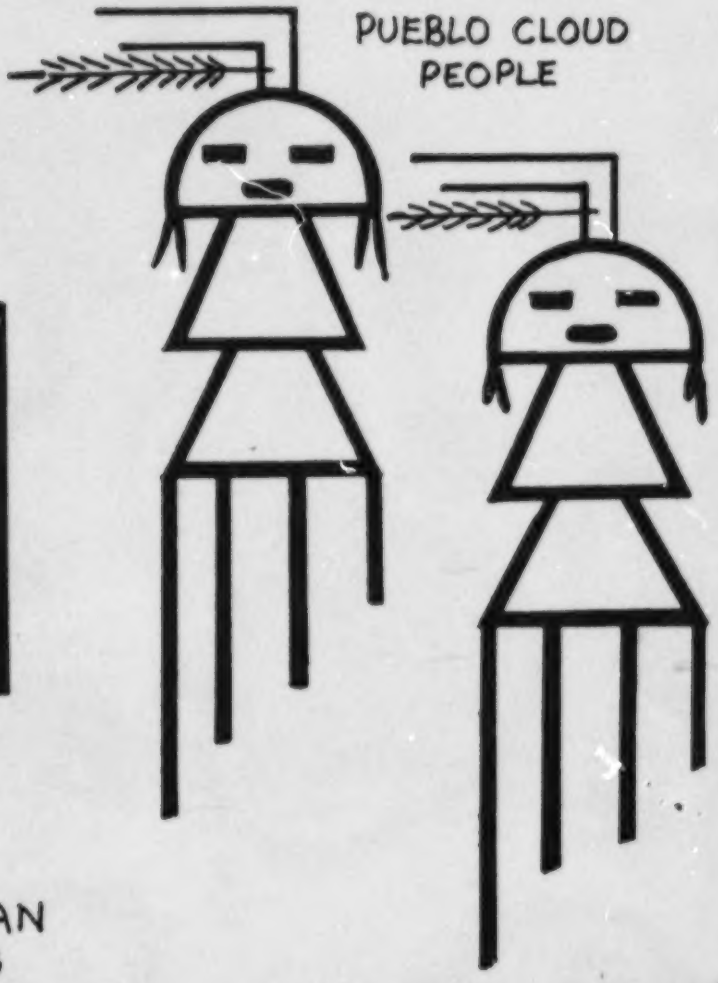
APPENDIX 7

MULTICULTURAL COSTUMES

APPENDIX 8

INDIAN DESIGNS

PUEBLO INDIAN THUNDERBIRDS

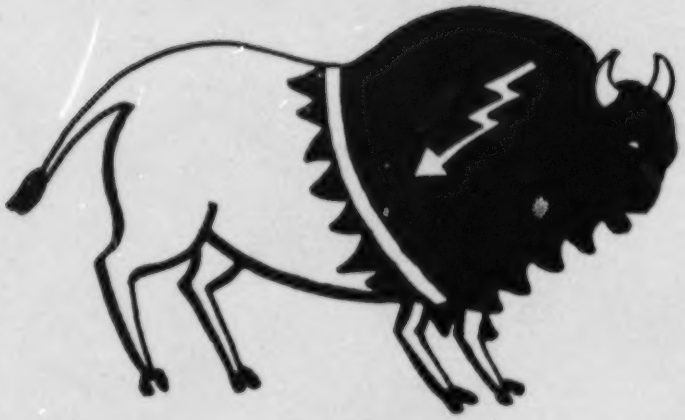


PUEBLO CLOUD PEOPLE

PUEBLO SUN SYMBOLS

HOHOKAM INDIAN QUAIL

190



ZUNI INDIAN BUFFALO

200

WHIRLWIND SYMBOL
(USED BY MANY INDIAN TRIBES)

ACOMA
WATER
BIRD

DIEGUEÑO - CALIFORNIA
INDIAN RATTLE SNAKE

201

APPENDIX 9

CHANUKAH CUSTOMS AND TRADITIONS

The most important symbol of Chanukah is the menorah, a special candelabra with places for eight lights, one for each night of Chanukah. There is a ninth place for the "shamash" candle. It means "servant" light because it is used to light the other lights. First the shamash is lighted; then with the shamash the other candles are lighted, one the first night, two the second night, and so on until the last night when the whole menorah is lighted. Prayers of thankfulness are recited while lighting the candles, and the family sings Chanukah songs. The menorah is to be placed in a window so that all will know the message of the Festival of Lights.

After the candles have been lit, gifts are exchanged. This varies from family to family, but in some homes the children receive a gift on each of the eight nights. Another custom is that of giving Chanukah gelt or money, which began as a reminder that after the Jews won against the Syrians, they were able to mint their own coins. The children are encouraged to give a portion of this money to help others in need.

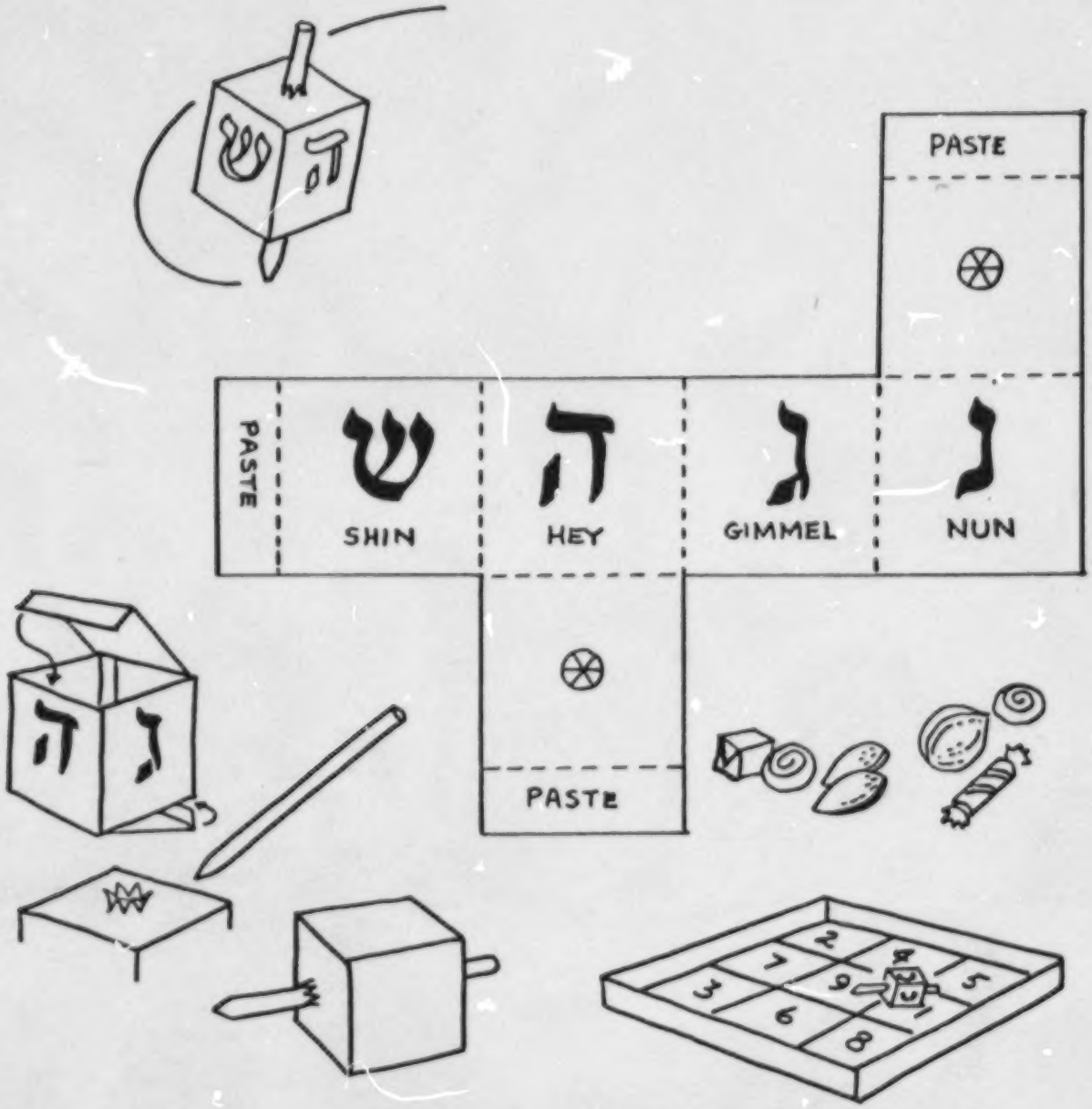
Families gather together for at least one very special Chanukah dinner party, often on the fifth night. A favorite Chanukah food is the latke or pancake, fried in oil, especially potato latkes. Cheese dishes are also traditional, commemorating the story of Judith, who helped the Macabees win by attracting the Syrian general and feeding him salty cheese so that he would drink much wine. He fell asleep and Judith killed him, escaping herself and demoralizing the Syrian troops. In Israel jelly-filled doughnuts, fried in oil, are the Chanukah specialty food. Cookies cut out into shapes of Jewish and Chanukah symbols are also enjoyed such as dreidels, candles, menorahs, shields, lions (symbol of Judah), and elephants (used by the Syrians against the Jews). These symbols are also cut out of paper and decorated to form window and door decorations for the home.

After dinner the customary game of dreidel is played. A dreidel is a special Chanukah top. According to an old legend, the top was used when King Antiochus forbade the Jews to study their sacred scroll, the Torah. Nevertheless, Jews gathered in small groups and studied the Torah secretly. If Syrian soldiers approached, the lookout would warn the men, who would quickly take out the dreidel and start playing. When the soldiers approached, all they could see was Jews playing an innocent game. Thus, the dreidel saved many lives. Since that time the little dreidel has been part of Chanukah fun everywhere. The dreidel has four sides, each bearing a Hebrew letter, the first letters of the Hebrew words "Nes Gadol Ha-yah Sham--A Great Miracle Happened There," referring to both the miracle of the oil and the miraculous success of the Jewish soldiers.

Special note: The lighting of Chanukah candles is a religious ceremony, not to be done without the associated prayers, and therefore not an appropriate activity for the public school classroom. Songs that are religious hymns, such as the traditional Chanukah song "Rock of Ages," are likewise inappropriate for public school use.

APPENDIX 10

DREIDEL PATTERN



APPENDIX II

SUCCOT

(pronounced sue-coat)

The American holiday of Thanksgiving is patterned after the Jewish festival of Succot. The Pilgrims instituted their holiday as a time to thank God for the many belssings in their new land. Being very familiar with the Jewish Bible, they used Succot as their model.

The word "succot" means "tabernacles" or "booths," the singular form being "succah." The succah is used for two main reasons:

1. Ancestors of the Jewish people lived in booths or huts during the harvest season in ancient times because it was too difficult for them to return home each night and it gave them the ability to watch and protect their produce from animals and thieves.
2. Their ancestors lived in temporary booths or huts during the 40 years they wandered in the wilderness after the exodus from Egypt.

Succot beings five days after Yom Kippur and is observed for eight days by Reform Jews and nine days by traditional Jews. The holiday has three names, which help to explain the purposes of this festival:

1. Feast of Booths, because ancestors of the Jewish people lived in these makeshift homes
2. Festival of Ingathering, because this is the time when the harvest was gathered
3. Feast of Thanksgiving or Rejoicing, because the Jewish people expressed their thanks to God for the harvest of the land

Some families build their own outdoor succah, decorating it with fruits and vegetables, and eat their meals in it as often as possible during the festival, looking at the sky and the stars through the required partially open roof. A very large succah is built by most synagogues and religious services of thanksgiving are held within, including the Blessing of the Lulav--the holding together of four symbols, which are then waved in all directions as an acknowledgement of God's sovereignty over nature:

1. Lulav, palm branch, used for its majesty
2. Hadassah, myrtle, used for its luxuriant growth
3. Aravot, willows, used to remind us of the coolness of streams and rivers
4. Etrog, citron, used for its fragrance, a sweet and aromatic fruit, grown in Israel

The last day of Succot is "Simchat Torah," which means "Rejoicing in the Law," marking the completion of the annual cycle of Torah readings and the immediate start of reading from the beginning again--from the book of Genesis--the cycle remaining unbroken. In the synagogue adults and children parade with all the Torah scrolls and carry flags as well. In reform Jewish congregations the

very young new kindergarten and first-grade children are consecrated into the religious school, following a brief ceremony in which they are often given miniature Torah scrolls of their own. The parade is a very joyous event with music, singing, and clapping. The children have usually worked on creating flags and banners to carry for many weeks. During Succot food is always collected for distribution to those in need.

APPENDIX I

PASSOVER

Pesach (pay-sock) or Passover is the holiday on which Jews celebrate their liberation from slavery. The celebration goes back thousands of years to the land of Egypt, where Pharoah enslaved the Hebrews. The Book of Exodus tells how God chose Moses to lead his people out of slavery. Since the Pharoah refused, the Lord sent one plague after another upon the Egyptians until they reluctantly let the Hebrews leave. So important is the emancipation story that the entire Passover ceremony is built around it. Essentially it is a family holiday, celebrated with a Seder at home, and is the oldest continuously celebrated festival on earth.

On Passover Eve the entire family gathers at the dinner table for the traditional Seder. It is a custom to share the blessings of the holiday with friends, neighbors, or strangers unable to get to their own homes. "Seder" is the Hebrew word for "order" and the ceremony follows the order the Haggadah sets down. "Haggadah" is the Hebrew word for "telling," and the Passover service is based on the Biblical injunction: "Thou shall tell thy son in that day, saying: 'It is because of that which the Lord did for me when I came forth out of Egypt.'" Each person must try to feel as though s/he were an actual participant in the Exodus thousands of years ago.

The Seder is a meal as well as a religious service, and very special foods adorn the table. Arranged on a platter are:

1. Matzoh, unleavened bread, representing the bread which the Hebrews ate on their hurried flight from Egypt, when in their haste they could not wait for the bread to rise
2. Moror, bitter herbs, reminders of the bitterness of slavery (horseradish)
3. Haroseth, mixture of chopped apples, nuts, cinnamon, and wine, representing the mortar with which the Hebrews made the bricks for Pharoah's great cities
4. Shank bone of a lamb, representing a reminder of the paschal lamb which was offered as a sacrifice in the Temple of Jerusalem during the spring pilgrimage of the earliest Hebrews
5. Roasted egg, symbol of the additional offering that accompanied the sacrifice of the paschal lamb
6. Parsley or watercress, reminder of the continual rebirth of growing things and is a token of gratitude for the products of the earth that come to life each spring

The service opens with the youngest child asking four questions of the father, beginning with the famous "Ma Nishtanah--"Why is this night different from all other nights?" It is the father's answer that unfolds the drama of the Exodus.

Wine is part of the ritual, and a cup of sweet wine is placed at each setting. During the service at the mention of the 10 plaques the celebrants drip off part of their wine. They do this since wine symbolizes happiness and they want to show that their happiness is not complete. This is an expression of their sadness that some Egyptians had to suffer and die before freedom was granted the Hebrew slaves.

In recent years special remembrances have been incorporated into the Seder for the Jewish people destroyed by the Nazis during the holocaust of World War II and the current bondage of the Jews in the Soviet Union and Syria.

It is customary to provide small rewards for the child or children who find the afikomon. During the Seder the father hides a part of the middle matzoh to be distributed and eaten later by all present. Toward the end of the meal the father pretends not to notice that the children find it and hide it themselves. He offers a reward for its return, since the meal cannot be properly concluded until each person has tasted a piece of the "afikomon," which means "dessert."

In addition to a wine cup for each member of the family, an especially attractive wine cup is placed on the table as an extra cup. This is for the prophet Elijah, who may arrive unexpectedly, according to legend, and drink from the cup--at one point in the Seder a door is opened to facilitate his arrival.

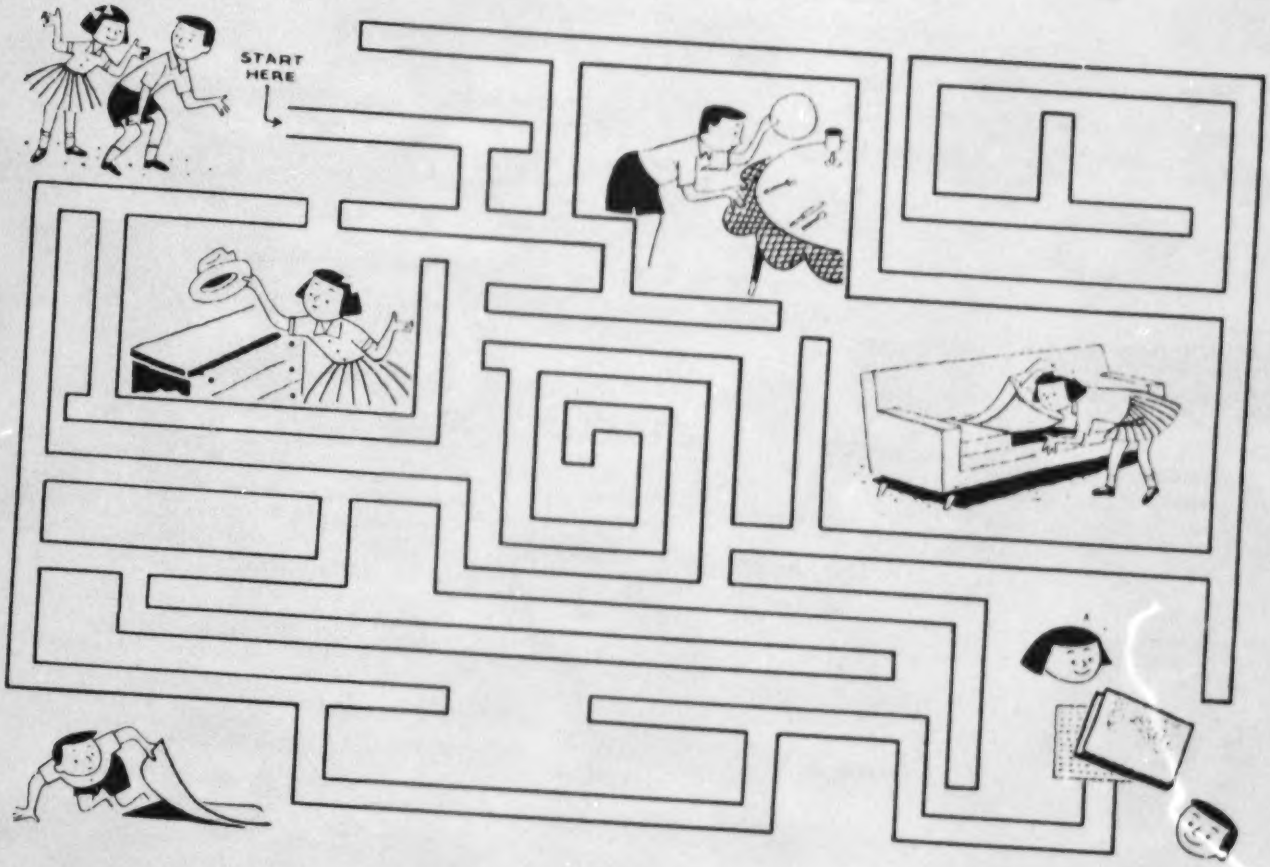
Passover is usually the largest family gathering for any holiday, and everyone at the table participates in the Seder service, reading parts of the service and singing many songs. The house is cleaned more thoroughly than at any other time of the year. In traditional Jewish homes, all food items containing flours, cereals, or leavening are stored away, and only matzo products are used for the eight days of Passover (seven for Reform Jews). Special dishes and utensils, saved for use only during Passover, are brought out of storage. Some families enjoy a search for leven the night before Passover Eve, in which the father hides some breadcrumbs in a few places through the house and, by candlelight, everyone searches for these, and they are burned the following morning.

During the Seder meal (a full-course dinner is served after the symbolic ritual foods are tasted) the leader's chair is provided with a pillow to signify the deliverance from slavery and freedom for all, for in ancient times only free people were allowed to sit or lean comfortably while eating. The Seder ends with the singing of many happy songs.

Note: "Pesach" is the Hebrew word which means "Paschal Lamb," taken from Exodus, in which the Angel of Death *passed over* the homes of the Israelites whose door posts were marked with the blood of a lamb that had been sacrificed, but destroyed the firstborn male Egyptians whose homes were not so marked.

APPENDIX 13

You, too, can find the afikomon. Take your afikomon puzzle and with your pencil try to find the path which will lead you to the afikomon.



APPENDIX 14

LAS POSADAS*

In our Southwest, persons of Spanish and Mexican ancestry participate in a Christmas custom known as Las Posadas, brought here from Spain via Old Mexico.

"Posada" means lodging, inn, or shelter. Las Posadas is the custom of offering shelter to Mary and Joseph on each of the nine evenings before Christmas.

The first posada begins in the church on the evening of December 16. The people gather to pray and meditate on the joyous season ahead. Each person is given a lighted candle, and the procession begins, with two of the people dressed in robes as Mary and Joseph.

The procession moves out of the church and into the streets of the neighborhood. The people sing special hymns as they make their way to the home of the innkeeper for that evening.

At the house the singers crowd around the front entrance while someone knocks at the door.

"Who's there?" asks a voice from inside the house.

"Mary and Joseph. They seek lodging for the night."

"There is no room," is the quick reply.

"They have journeyed from Nazareth. They beg you to hear them."

The innkeeper still will not listen. "Be off! There is no room in the inn."

Again the person knocks on the door and pleads, "Mary is with child and soon the child will be born."

At last the door is opened. "We open our portals to God. Forgive us our blindness in mercy and love."

The procession follows the Holy Pilgrims into the house, and all kneel down and pray in front of the nacimiento or nativity scene which has been set up in a corner of the house. Then the host and hostess for the evening serves refreshments, which usually consist of cookies and hot chocolate.

There is usually a piñata for the children. A gaily decorated clay or papier-maché container is filled with candies and hung from the ceiling. The children are blindfolded and take turns hitting at the piñata with a stick until it breaks. Then all the children scramble for the contents of the piñata.

The procession then returns to the church where everyone prays. This ends the posada on the first night. This ritual is repeated for eight consecutive nights with the procession going to a different house each night.

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*Adapted from "Christmas in Mexico--Las Posadas" by Al Pill of California State University, Fullerton.

In some Mexican villages, as well as in New Mexico today, luminarias, paper bags holding sand-embedded candles, are used to light the way of the posadas procession.

On the ninth night, Christmas Eve, the procession is joined by the parish priest, the altar boys, and the church choir. Two altar boys carry the statue of the infant Jesus at the head of the procession. The group sings Christmas Hymns and circles the church or some special designated house where the final ritual will take place.

The group approaches the closed door of the church or house or a door set up in the community park. Someone knocks on the door, and a voice from within asks, "Who is there?"

Someone from the procession replies, "It is Mary, who begs a place to lay her head. The night is dark and cold, and she has wandered far. She is with child."

The door is thrown open, and the procession advances to the crib. The image of the Holy Infant is tenderly placed in the nacimiento, and a special hymn of welcome is sung by everyone to the newly born child. The Misa del Gallo (Midnight Mass) follows.

Following the service, one hears fireworks, whistles, and bells--people then go to their homes to eat a specially prepared meal. A specaility of the Posadas, served at this festive dinner as well as on the streets are buñuelos, scrumptious thin pancakes eaten with a tasty brown sugar sauce.

Present-giving occurs in Spain and Latin America on January sixth, not on December 25th. January sixth, the day of Los Reyes Magos or the Three Wise Men, is the same custom known in Europe as Twelfth Night terminating the Twelve Days of Christmas.

LAS POSADAS VERSES

Peregrinos:	Pilgrims:
En nombre del cielo	In the name of heaven,
Os pido posada,	I ask you for lodging;
Pues no puede andar	My beloved wife
Mi esposa amada.	Can no longer go on.
Posadero:	**Innkeeper:**
Aquí no es mesón	This is not a hotel;
Sigan adelante,	Go on ahead;
Yo no puedo abrir,	I can't open the door;
No sea algún tunante.	You may be bad people.

Peregrinos:

Posada te pido,
Amado casero,
Por solo una noche,
La reina del cielo.

Posadero:

¿Pues, si es una reina,
Quien lo solicita?
¿Cómo es que de noche,
Anda tan solita?

Peregrinos:

Mi esposa es María,
Es reina del cielo,
Y madre va a ser,
Del Divino Verbo.

Posadero:

¿Eres tú José?
¿Tu esposa es María?
Entren peregrinos,
No los conocía.

Entren Santos Peregrinos,
Reciban este rincón,
Que aunque es pobre la morada,
Se la doy de corazón.

Peregrinos:

Del cielo cayó una estrella,
De la estrella una flor,
De la flor nació María,
De María su Redentor.

Pilgrims:

Lodging I ask of you,
Friend innkeeper,
For just one night,
For the queen of heaven.

Innkeeper:

Well, if she's a queen,
Who asks for it?
How come she travels
alone at night?

Pilgrims:

My wife is Mary;
She is queen of heaven,
And she is going to be the mother
of the Holy Child.

Innkeeper:

Are you Joseph?
Is your wife Mary?
Come in Pilgrims.
I did not know who you were.

Come in, Holy Travelers,
Take this corner in the stable:
Even though this place is poor,
I give it to you with all of my heart.

Pilgrims:

From the sky there fell a star,
From the star there grew a flower,
From the flower was born Mary,
and from Mary came the Baby Jesus.

GEORGE WASHINGTON

212 FIRST PRESIDENT OF THE UNITED STATES 213

GEORGE WASHINGTON

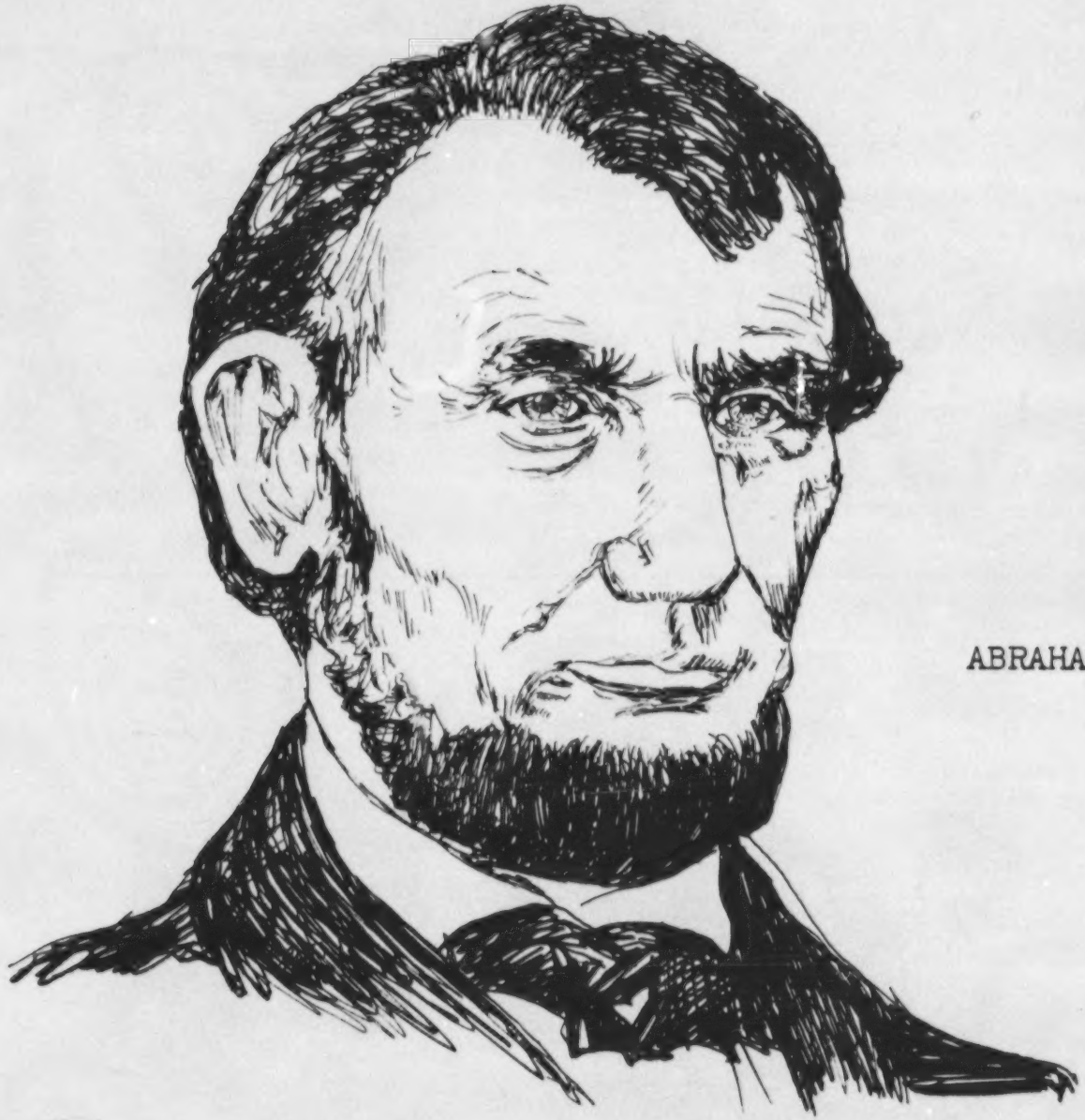
George Washington was the first president of the United States. He was a very famous general. He fought against the English for the independence of the United States. The people said of him: "First in war, first in peace, and first in the hearts of his countrymen."

MIGUEL HIDALGO Y COSTILLA

215 HERO OF THE INDEPENDENCE OF MEXICO 216

MIGUEL HIDALGO

Miguel Hidalgo began the war for Independence in Mexico in 1810. He was a Spanish priest and loved the Indians very much. Miguel Hidalgo tried to help the Indians because the Spaniards treated them like slaves. He joined forces with other people and on the 16th of September in 1810 they declared war against Spain. They fought in name of Our Lady of Guadalupe and Mexico.



ABRAHAM LINCOLN

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A FAMOUS PRESIDENT OF THE UNITED STATES

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ABRAHAM LINCOLN

Abraham Lincoln was also a very famous president of the United States. When he was a child his parents were very poor. He had to work in order to help his family. Mr. Lincoln was not able to go to school until he was eleven years old. He taught himself to read and write. He became a famous lawyer. His mother died when he was nine years old. Before dying she told him: "I know that you will always be a good person. Live the way I have taught you and love God."

BENITO JUAREZ

A FAMOUS PRESIDENT OF THE REPUBLIC OF MEXICO

BENITO JUAREZ

Benito Juárez was a Zapotec Indian. As a child he was an orphan and he lived on a small ranch in the state of Oaxaca, Mexico. He learned to read when he was thirteen years old and he alone educated himself. He became a very famous lawyer and the people elected him governor of the state of Oaxaca. Later he became the president of Mexico. Several nations tried to invade Mexico while Benito Juárez was president. Thanks to his efforts not one nation succeeded in defeating his country. President Juárez made these words famous: "Peace is the respect of another person's rights."

APPENDIX 19

KING KAMEHAMEHA

King Kamehameha was chief of the island of Hawaii. At that time, every island had its own chief. There was much fighting among them. Then King Kamehameha conquered all the chiefs and made Hawaii one kingdom. This stopped the fighting and the Hawaiian people could live in peace.

APPENDIX 20

"I HAVE A DREAM"
by Martin Luther King
Speech Made at Lincoln Memorial
August 28, 1962

I have a dream. It is a dream deeply rooted in the American Dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia sons of former slaves and sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that one day my four little children will live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low. The rough places will be made plain, and the crooked places will be made straight. This is the faith that I go back to the South with. With this faith we shall be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing we will be free one day.

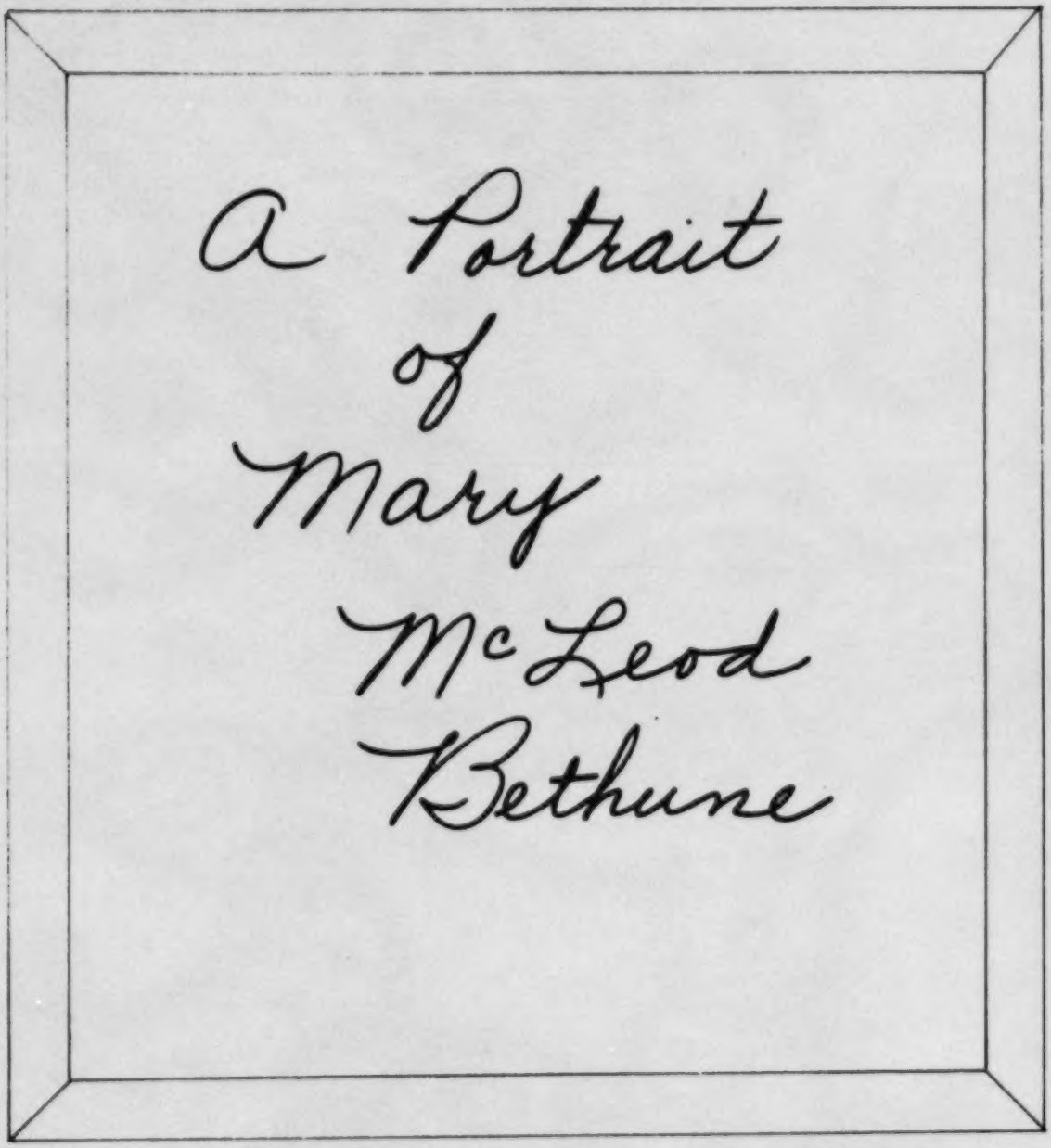
This will be the day when all of God's children will be able to sing with new meaning, "let freedom ring." So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. But not only that. Let freedom ring from Stone Mountain of Georgia. Let freedom ring from every hill and molehill of Mississippi, from every mountainside.

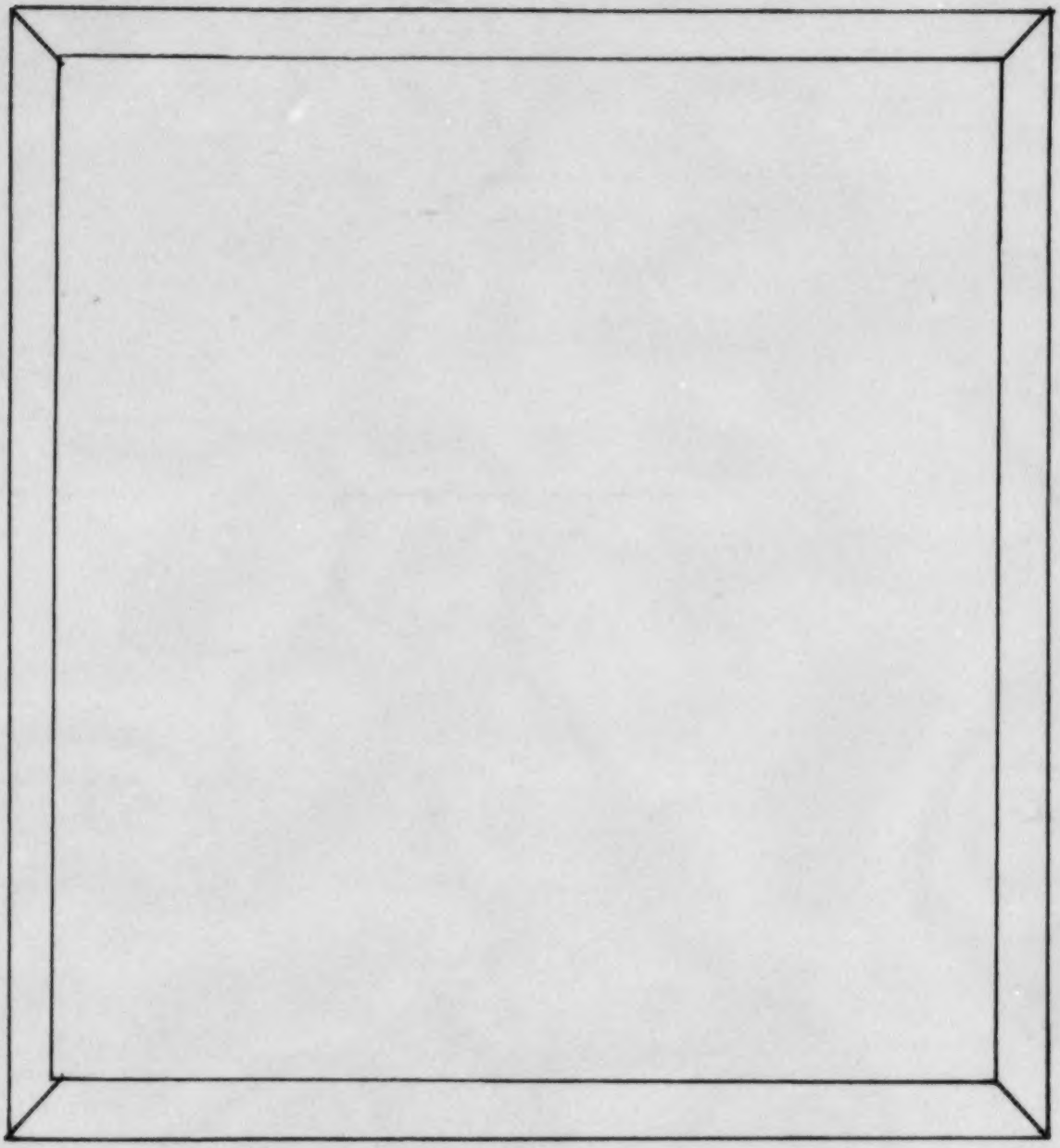
When we allow freedom to ring--when we let it ring from every city and every hamlet, from every state and every city--we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last, Free at last, Great God almighty, We are free at last."

Dr. King on peaceful protests:

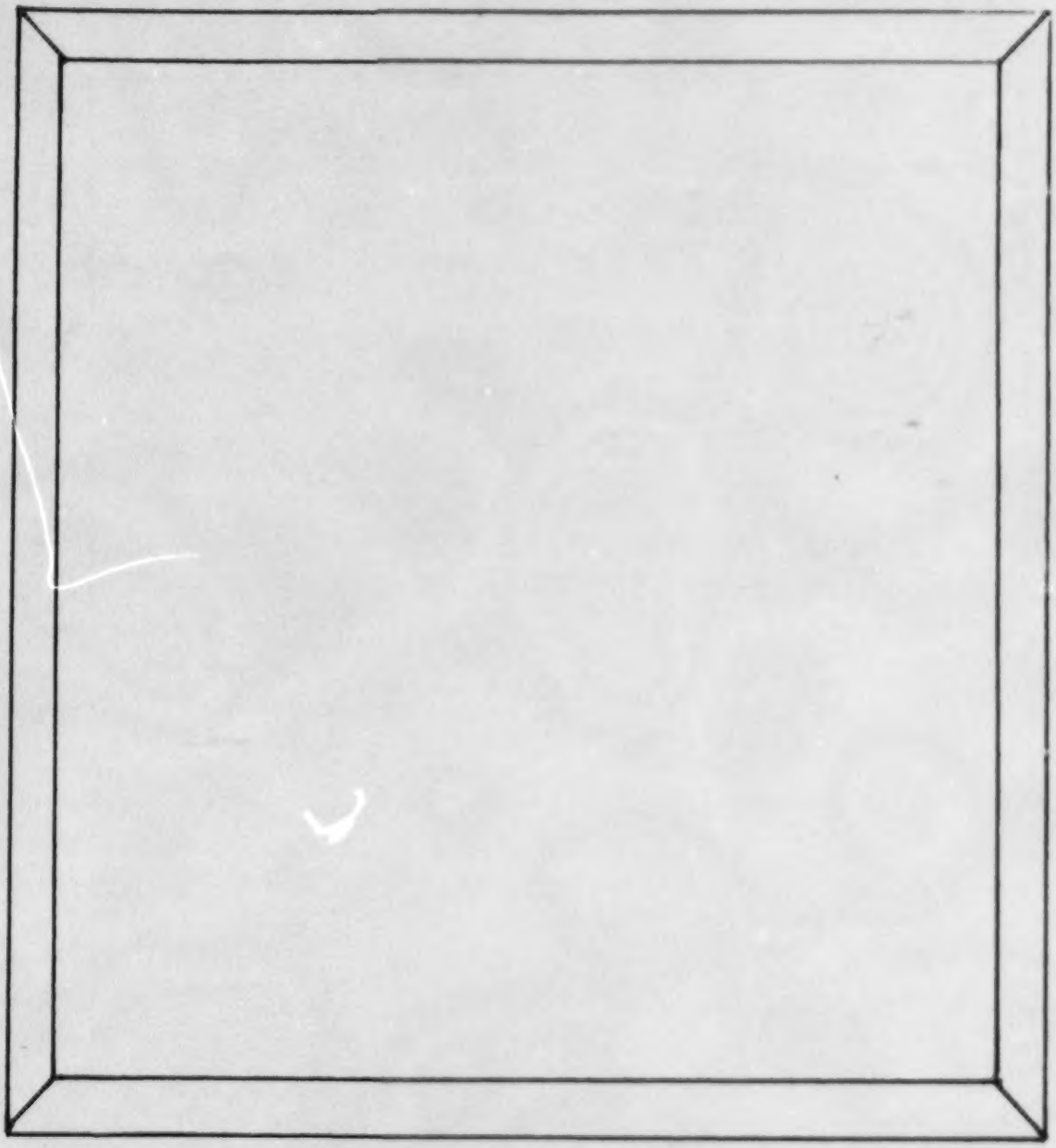
We will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with our soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws.... And in winning our freedom we will also appeal to your heart and conscience that we will win you in the process.

APPENDIX 21

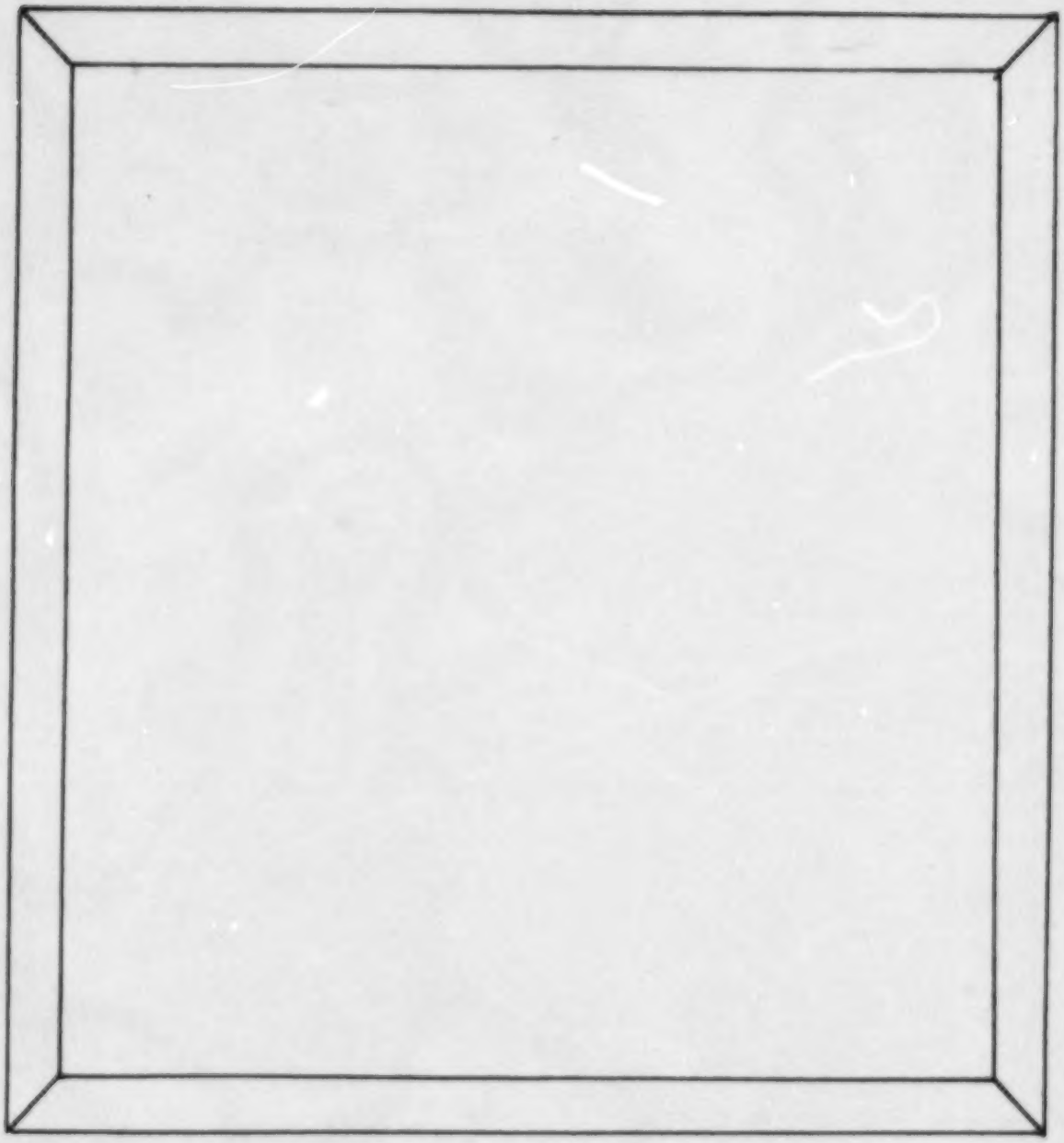




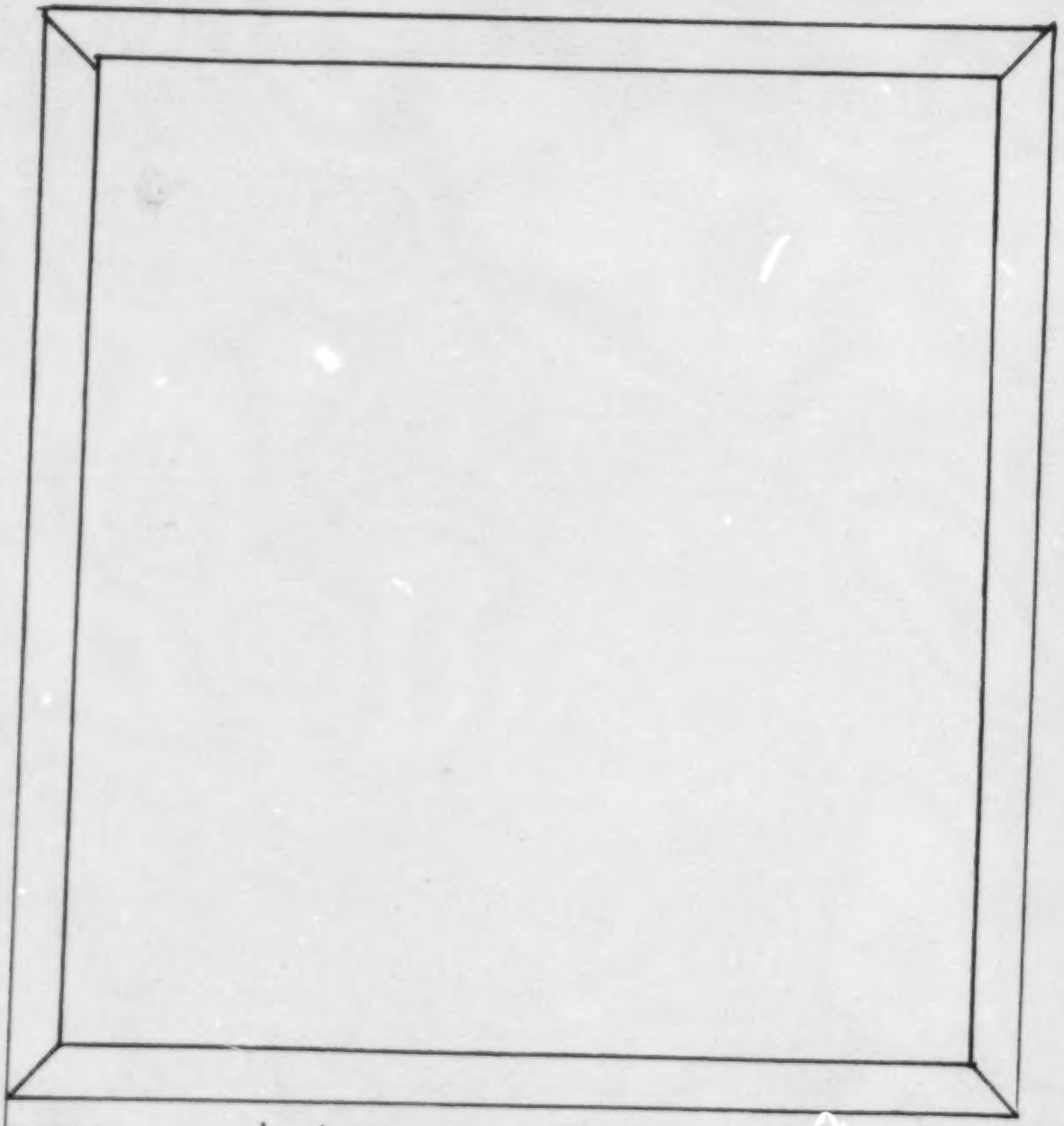
My name is Mary.
Here I am when I was a baby.



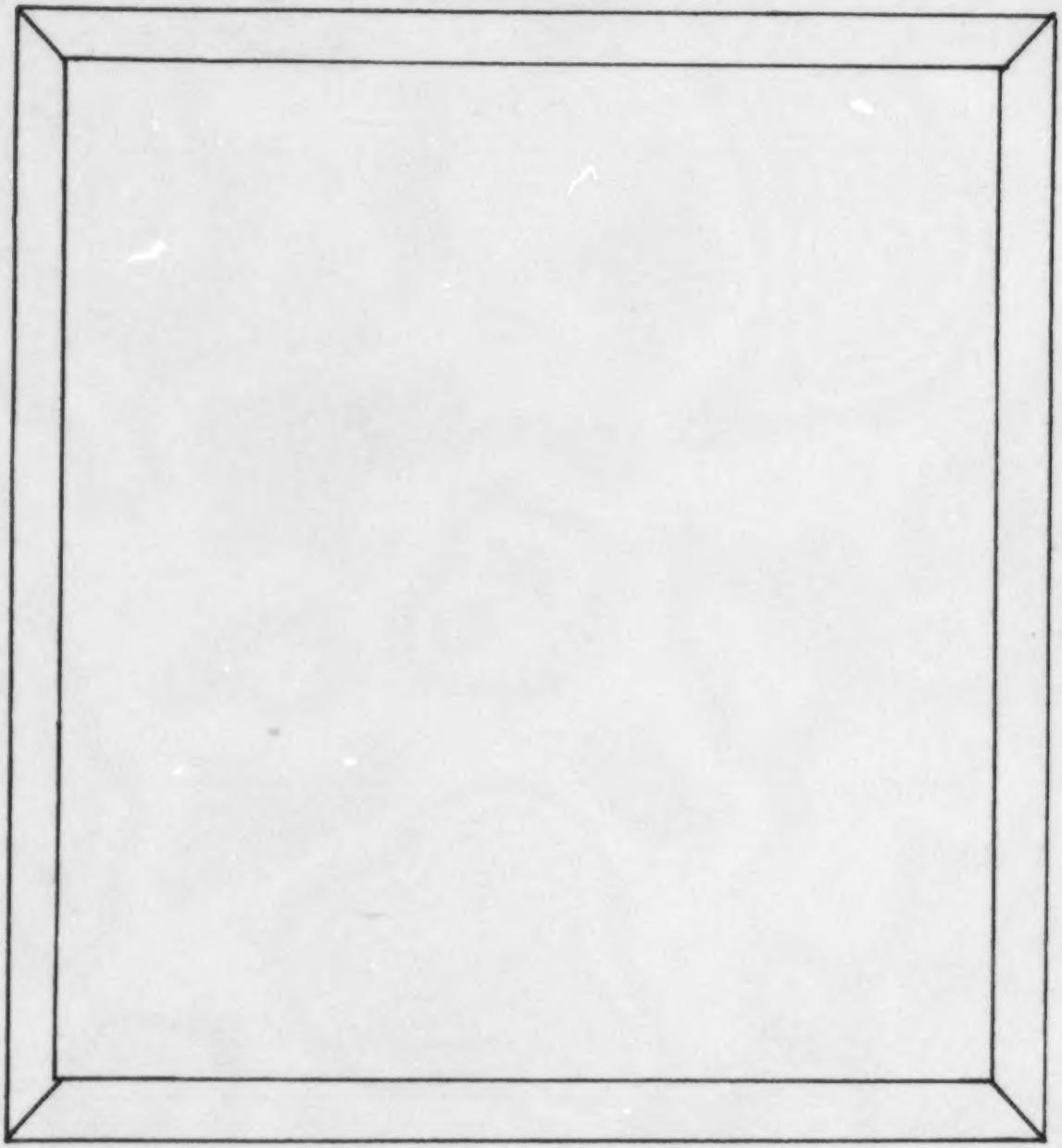
Here I am with my family. My granny is sitting in her rocking chair.



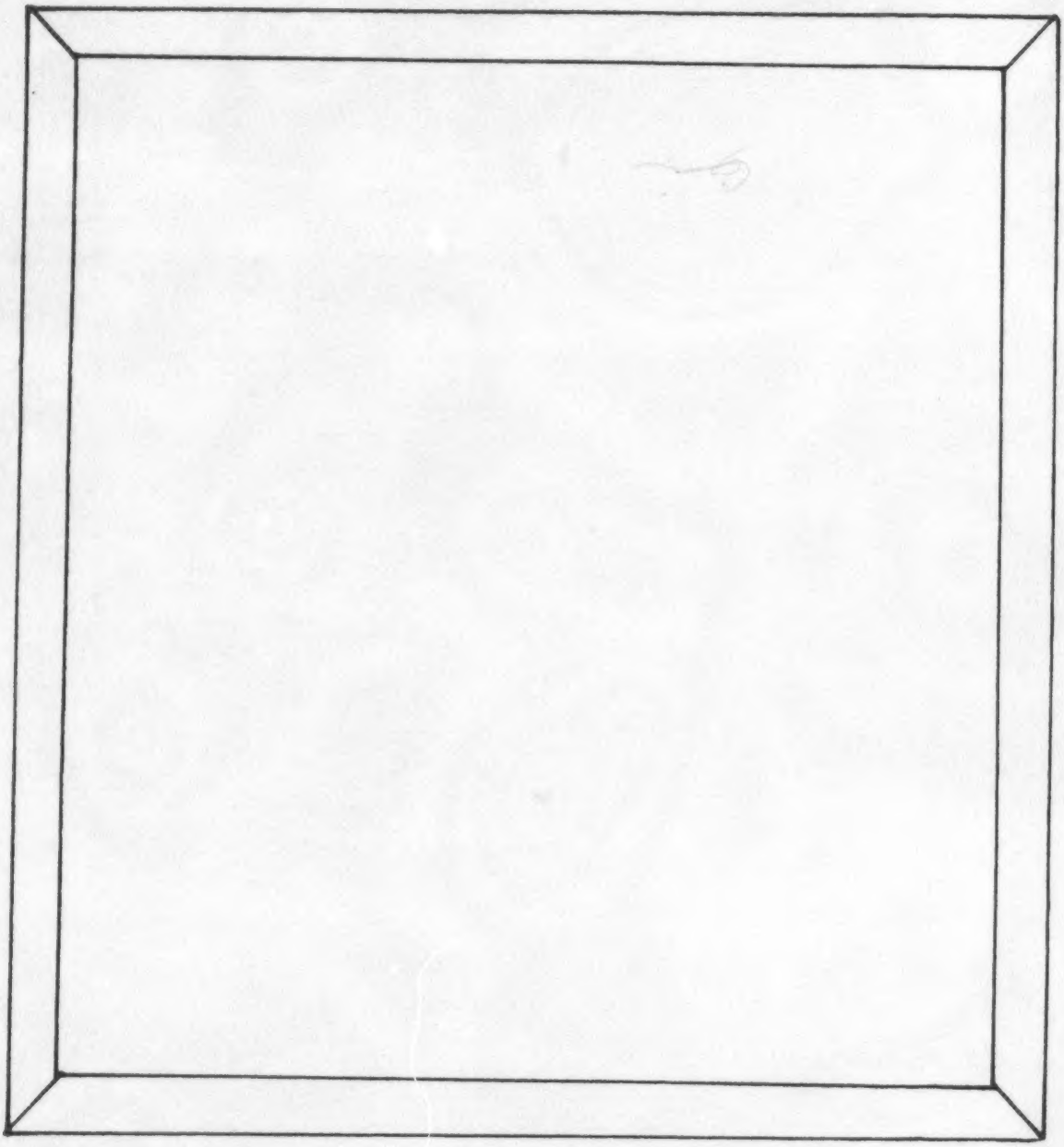
Here I am when I was a young girl picking cotton on the farm.



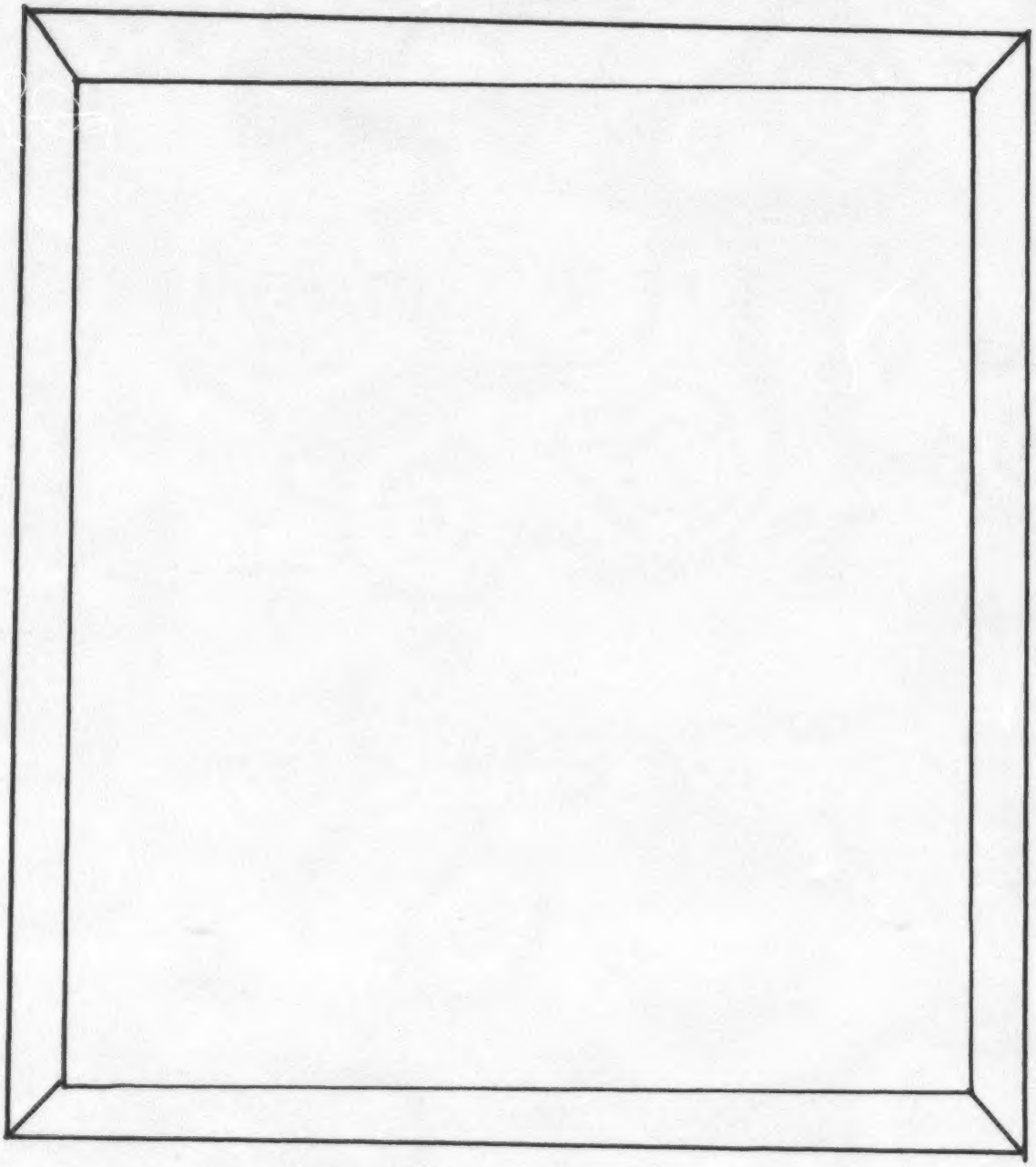
This picture shows me going to school. I wanted to learn to read.



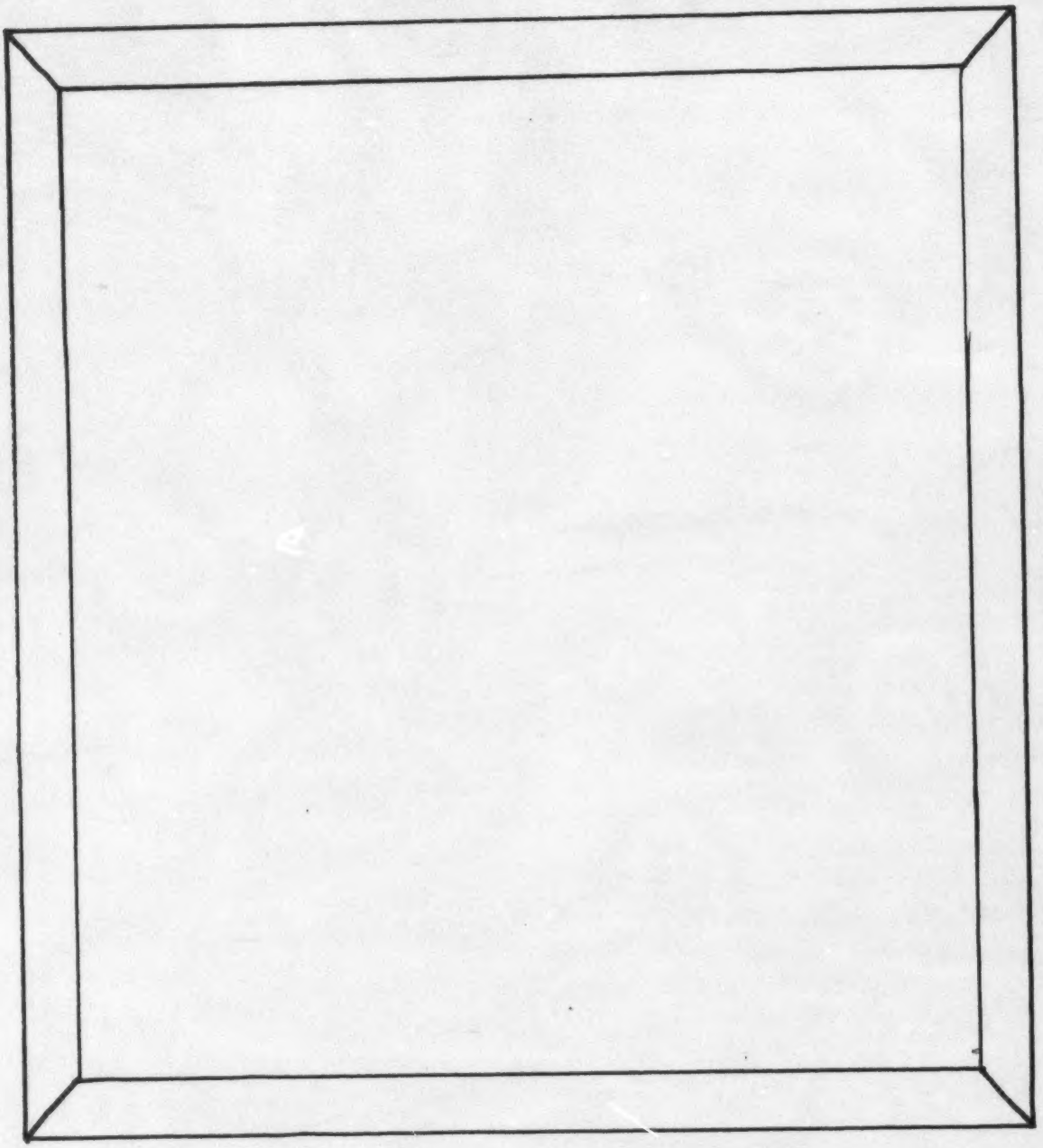
Here I am on the train going to Scotia Seminary in Concord, North Carolina.



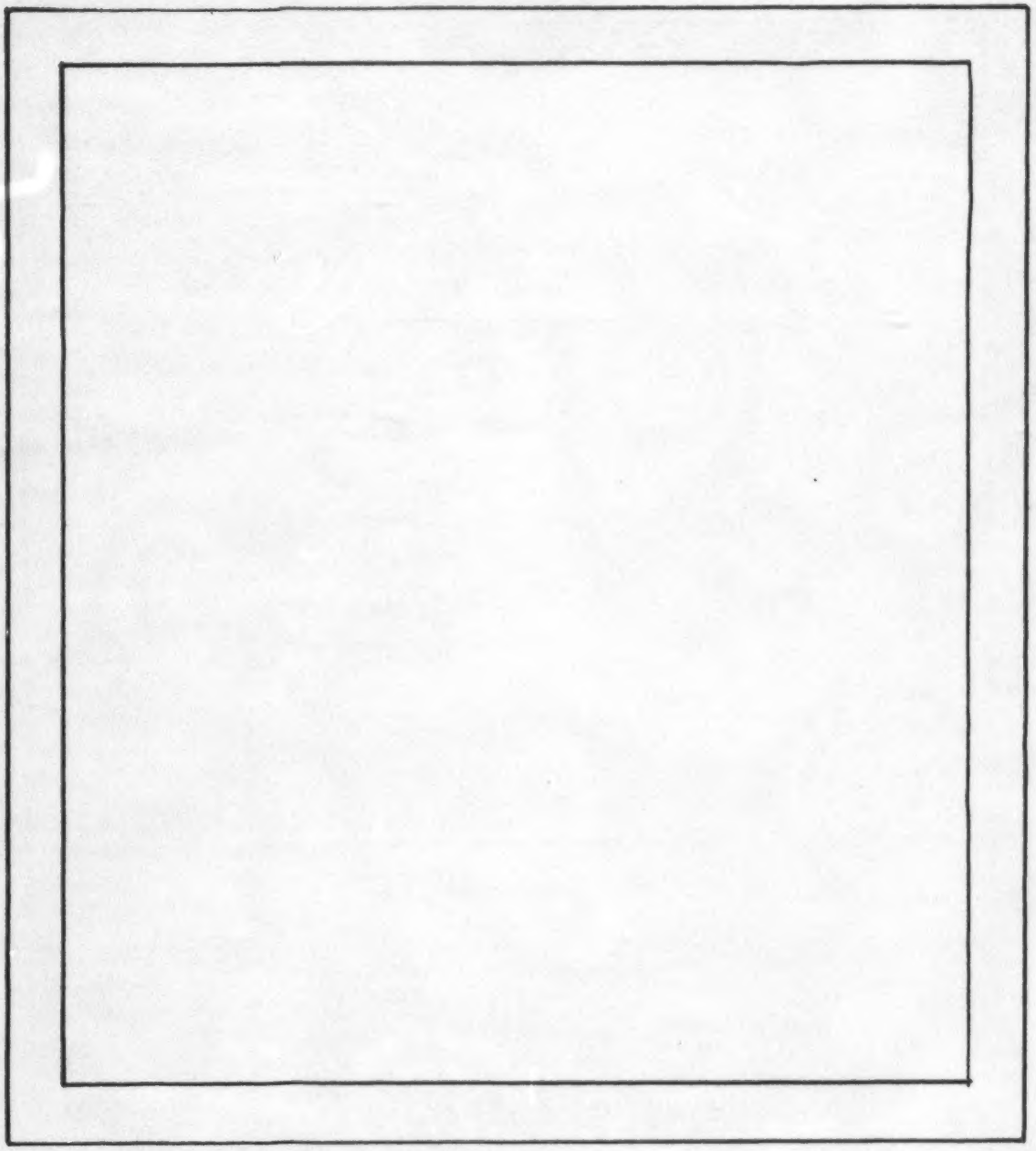
This is me when I became a teacher.



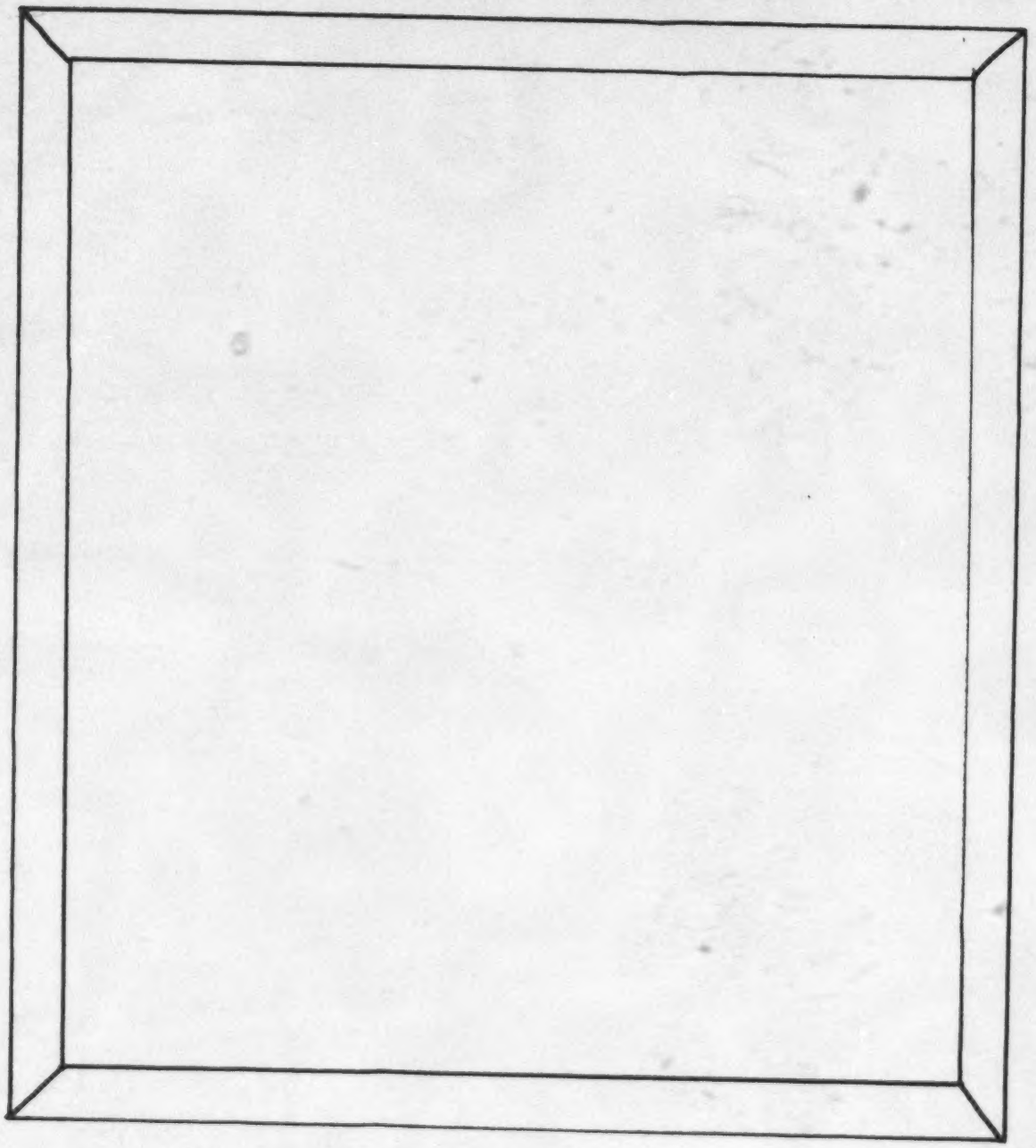
Here I am standing by the school I started in Florida.



This is me when I went to the White House to talk with the President.



This is me walking with the cane President Roosevelt used.



Here I am helping
the people of other nations
solve some problems.

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APPENDIX 22

HARRIET AND THE PROMISED LAND
by Jacob Lawrence

Solo: Harriet, Harriet,
Born a slave.

All: Work for your master
From your cradle
To your grave.

Girls: Harriet, clean,
Harriet, sweep;
Harriet, rock
The child to sleep.

All: Harriet, hear tell
About the Promised Land,
How Moses led the slaves
Over Egypt's sand.

Boys: How Pharoah's heart
Was hard as stone,
How the Lord told Moses
He was not alone.

Two Boys: Harriet, Pray
To the Lord at night
For strength to free your people
When the time is right.

All: Harriet, grow bigger;
Harriet, grow stronger;
Harriet, work harder;
Harriet, work longer.

Girls: Then....
Harriet got the sign
That the time was right.
She cried, "Brothers! Sisters!
I'll lead you tonight!"

Solo: The North Star shone
To light Harriet's way,
And they marched by night,
And they slept by day.

Two Girls: Some were afraid,
But none turned back,
For close at their heels
Howled the bloodhound pack.

Solo: A snake said, "Hiss!"
An owl said, "Whoo!"
Harriet said, "We are
Coming through!"

Solo: A runaway slave
With a price on her head,
"I'll be free," said Harriet,
"Or I'll be dead!"

All: She said, "Believe in the Lord!"
She said, "Believe in me!"
She said, "Brothers! Sisters!
We're going to be free!"

Two Boys: They slept in a barn
With the barnyard fowl,
And Harriet kept watch
Like a barnyard owl.

Girls: Good people gave
Them food to eat
And a chance to rest
Their weary feet.

Boys: They gave Harriet chickens
To disguise
The runaway slave
From spying eyes.

Two Girls: Then the north wind howled
Like a bloodhound pack,
But none were afraid
And none turned back.

All: Harriet led them 'cross the snow
Toward the Promised Land
As Moses led his people
'Cross the burning sand.

Solo: They marched through the cold;
They marched through the heat.
And the only sound
Was their marching feet.
Now they marched by day;
Now they marched by night;
Still the Promised Land
Was not in sight.
Now Harriet grew weary,
And sick at heart.
Now the Lord
Sent Harriet
A chariot!

Solo: The chariot was sent
By the Lord's Own Hand,
And Harriet rode the chariot
To the Promised Land!

APPENDIX 23

TIKKI TIKKI TEMBO

Narrator 1: Once upon a time, a long time ago, it was the custom of all the fathers in China to give their first and honored sons great, long names.

Narrator 2: But second sons were given hardly any name at all.

Narrator 3: In a small mountain village there lived a mother who had two little sons. Her second son she called Chang, which meant "little or nothing."

Narrator 1: But her first and honored son she called "Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo,"

Narrator 2: Which meant "the most wonderful thing in the whole wide world."

Narrator 3: Every morning the mother went to wash in a little stream near her home. The two boys always went chattering along with her. On the bank was an old well.

Mother: Don't go near the well, or you will surely fall in.

Narrator 1: The boys did not always mind their mother, and one day they were playing beside the well and on the well when Chang fell in!

Narrator 2: Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo ran as fast as his little legs could carry him to his mother and said,

Tikki Tikki: Most Honorable Mother, Chang has fallen into the well.

Mother: The water roars, Little Blossom; I cannot hear you.

Narrator 2: Then Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo raised his voice and said,

Tikki Tikki: Oh, Most Honorable One, Chang has fallen into the well!

Mother: That troublesome boy! Run and get the Old Man with the Ladder to fish him out!

Narrator 3: Then Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo ran as fast as his little legs could carry him to the Old Man with the Ladder and said,

Tikki Tikki: Old Man with the Ladder, Chang has fallen into the well. Will you come and fish him out?

Old Man: So Chang has fallen into the well.

Narrator 1: And he ran as fast as his old legs could carry him. Step over step, step over step he went into the well, picked up little Chang, and step over step, step over step brought him out of the well.

Narrator 2: He pumped the water out of him and pushed the air into him, and pumped the water out of him and pushed the air into him, and soon Chang was just as good as ever.

Narrator 3: Now for several months the boys did not go near the well. But after the Festival of the Eighth Moon they ran to the well to eat their rice cakes.

Narrator 1: They ate near the well, they played around the well, they walked around the well.

Narrator 2: And Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo fell into the well.

Narrator 3: Chang ran as fast as his little legs could carry him to his mother and said,

Chang: Oh, Most Honorable Mother, Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo has fallen into the well.

Mother: The water roars, Little One, I cannot hear you.

Narrator 1: So little Chang took a deep breath.

Chang: (panting) Oh, Mother, Most Honorable, Tikki, Tikki Tembo no sa rembo chari bari ruchi pip peri pembo has fallen into the well.

Mother: Troublesome child, what are you trying to say?

Chang: (gasping) Honorable Mother, chari bari tembo Tikki Tikki pip pip has fallen into the well!

Mother: Unfortunate son, surely the evil spirits have bewitched your tongue! Speak your brother's name with reverence.

Narrator 2: Poor little Chang was all out of breath from saying that great long name, and he didn't think he could say it one more time. But then he thought of his brother in the old well.

Narrator 3: Chang bowed his little head clear, took a deep breath, and slowly, very slowly, said,

Chang: Most Honorable Mother, Tikki Tikki--Tembo no--sa rembo--chari bari--ruchi pip--peri pembo is at the bottom of the well.

Mother: Oh, not my first and honored son, heir of all I possess! Run quickly and tell the Old Man with the Ladder that your brother has fallen into the well.

Narrator 1: So Chang ran as fast as his little legs could carry him to the Old Man with the Ladder.

Narrator 2: Under a tree the Old Man with the Ladder sat bowed and silent.

Chang: Old Man with the Ladder, Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo is at the bottom of the well.

Old Man: Miserable Child, you distrub my dream. I had floated into a purple mist and found my youth again. There were glittering gateways and jeweled blossoms. If I close my eyes, perhaps I shall again return.

Narrator 1: Poor little Chang was frightened. How could he say that great long name again?!

Chang: Please, Old Man with the Ladder, please help my brother out of the cold well.

Old Man: So your mother's precious pearl has fallen into the well!

Narrator 2: The Old Man with the Ladder hurried as fast as his old legs could carry him. Step over step, step over step he went into the well, and step over step, step over step out of the well with the little boy in his arms.

Narrator 3: Then he pumped the water out of him and pushed the air into him, and pumped the water out of him and pushed the air into him.

Narrator 1: But little Tikki Tikki Tembo no sa rembo chari bari ruchi pip peri pembo had been in the water so long--

Narrator 2: All because of his great long name--

Narrator 1: That the moon rose many times before he was quite the same again.

Narrator 3: And from that day to this the Chinese have always thought it wise to give all their children little short names instead of great long ones.

APPENDIX 2

SONG OF JOHN HENRY

John Henry was a little baby, sitting on his mother's knee;
He picked up a hammer and a little piece of steel, saying,
"A hammer'll be the death of me, O Lord;
A hammer'll be the death of me."

John Henry was a man just six feet in height,
Nearly two feet and a half across the breast.
He'd take a nine-pound hammer and hammer all day long
And never get tired and want to rest, O Lord,
And never get tired and want to rest.

John Henry was a steel-drivin' man;
He drove all over the world.
He came to Big Bend Tunnel on the C and O Road
Where he beat the steam drill down, O Lord,
Where he beat the steam drill down.

John Henry said to his captain,
"A man ain't nothin' but a man,
And before I let that steam drill beat me down,
I'll die with the hammer in my hand, O Lord,
I'll die with the hammer in my hand."

John Henry was hammerin' on the mountain,
And his hammer was strikin' fire.
He drove so hard till he broke his poor heart,
And he laid down his hammer and he died, O Lord,
He laid down his hammer and he died.

Well, they've taken John Henry to Washington,
And they've buried him in the sand.
There's people from the East, there's people from the West
Come to see such a steel-drivin' man, O Lord,
Come to see such a steel-drivin' man.

John Henry had a pretty woman,
And the dress she wore was blue,
And the very last words she said to him were
"John Henry, I've been true to you, O Lord,
John Henry, I've been true to you."

APPENDIX 25

APPLE-SEED JOHN
by Lydia Maria Child

Poor Johnny was bended well-nigh double
With years of toil and care and trouble,
But his large old heart still felt the need
Of doing for others some kindly deed.

"But what can I do," old Johnny said,
"I who work so hard for daily bread?
It takes heaps of money to do much good;
I am far too poor to do as I would."

The old man sat thinking deeply awhile;
Then over his features gleamed a smile,
And he clapped his hands with a boyish glee
And said to himself, "There's a way for me!"

He worked and he worked with might and main,
But no one knew the plan in his brain.
He took ripe apples in pay for chores
And carefully cut from them all the cores.

He filled a bag full, then wondered away,
And no man saw him for many a day.
With knapsack over his shoulder slung
He marched along and whistled or sung.

He seemed to roam with no object in view
Like one who had nothing on earth to do,
But, journeying thus o'er the prairies wide,
He paused now and then, and his bag untied.

With painted cane deep holes he would bore,
And in every hole he placed a core,
Then covered them well and left them there
In keeping of sunshine, rain, and air.

Sometimes for days he waded through grass
And saw not a living creature pass,
But often, when sinking to sleep in the dark,
He heard the owls hoot and the prairie dogs bark.

Sometimes an Indian of sturdy limb
Came striding along and walked with him,
And he who had food shared with the other,
As if he had met a hungry brother.

When the Indians saw how the bag was filled
And looked at the holes that the white man drilled,
He thought to himself 'twas a silly plan
To plant appleseeds for some future man.

Sometimes a log cabin came in view
Where Johnny was sure to find jobs to do
By which he gained stores of bread and meat
And welcome rest for his weary feet.

He had full many a story to tell
And goodly hymns that he sung right well;
He tossed up the babes and joined the boys
In many a game full of fun and noise.

And he seemed so hearty in work or play,
Men, women, and boys all urged him to stay,
But he always said, "I have something to do,
And I must go on to carry it through."

The boys who were sure to follow him round
Soon found what it was he put in the ground;
And so, as time passed and he traveled on,
Everyone called him "Old Apple-Seed John."

Whenever he'd used the whole of his store,
He went into cities and worked for more;
Then he marched back to the wild again
And planted some more on hillside and plain.

In cities some said the old man was crazy,
While others said he was only lazy;
But he took no notice of gibes and jeers;
He knew he was working for future years.

He knew that trees would soon abound
Where once a tree could not have been found,
That a flickering play of light and shade
Would dance and glimmer along the glade.

Blossoming sprays would form fair bowers
And sprinkle the grass with rosy showers,
And the little seeds his hands had spread
Would became ripe apples when he was dead.

So he kept on traveling far and wide
Till his old limbs failed him, and he died.
He said at the last, "'Tis a comfort to feel
I've done good in the world, though not a great deal.

Weary travelers, journeying west,
In the shade of his trees find pleasant rest,
And they often start, with glad surprise,
At the rosy fruit that round them lies.

And if they inquire whence came such trees,
Where not a bough once swayed in the breeze,
The answer still comes, as they travel on,
"These trees were planted by Apple-Seed John."

MEDIA MATERIALS REFERENCED IN

US: A Cultural Mosaic Program
FAMILIES: ALIKE AND DIFFERENT (LEVEL 1)
AND
GROUPS: ALIKE AND DIFFERENT (LEVEL 2)

Books

The following three Bowmar books should be ordered as "Replacements for Best in Children's Literature, Notable Days," and orders should be placed directly with the local representative, Mr. Bob Bright, 30242 Benecia Avenue, South Laguna Beach, California 92677.

1. Tiang, Yen. *Happy New Year.* Bowmar, package of 6, $9.40.

2. Watkins, Lillian. *Hanukkah: The Festival of Lights.* Bowmar, package of 6, $9.40.

3. Young, Margaret. *The Picture Life of Martin Luther King, Jr.* Bowmar, package of 6, $9.40.

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4. Bonner, Louise. *What's My Name in Hawaii.* Charles E. Tuttle Co., $3.60.

5. Greenviled, Eloise. *Rosa Parks.* Crowell, 1973, $5.95.

6. Fraser, Kathleen. *Adam's World: San Francisco.* Whitman, $3.95.

7. Hall, Geraldine. *Kee's Home.* Flagstaff, Arizona: Northland Press, $4.95.

8. Hood, Flora. *One Luminaria for Antonio.* New York: G. P. Putnam's Sons, $3.96.

9. Katz, Marjorie. *Shaped by Hands--Indian Art of North America.* Macmillan, $1.32.

10. Keats, Ezra. *John Henry: An American Legend.* Pantheon Books, Division of Random House, $4.50.

11. Lew, Gordon. *Red Eggs and Ginger.* East-West Publishing Co., 838 Grant Avenue, San Francisco, California 94108, 50¢.

12. Martin, Bill. *I Am Freedom's Child.* Bowmar, soft cover, $1.03. This book should be used as a read-aloud, is unrhymed poetry, addressing the concept of freedom on an individual as well as collective basis.

13. Martin, Bill. *I Reach Out to the Morning.* Bowmar, soft cover, $1.03. This book should be used as a read-aloud, is a sensitive poem dealing with prejudice in a delicate and subtle manner.

14. May, Marguerita, *et al. Tresa's World.* Aardvark Media, Inc., $2.95.

*Note: Prices effective summer 1976. When ordering book materials it is not necessary to indicate the publisher's address. Purchasing will provide that information with processing requisition.

15. McDermott, Gerald. *Anansi*. Holt, Rinehart, $5.95.

16. Miles, Miska. *Annie and the Old One*. Little, Brown & Co., $5.95.

17. Moore, Eva. *Johnny Appleseed*. Scholastic, 95¢.

18. *Reader's Choice, Multi-Ethnic Reading*. Scholastic, 22 paperback titles of stories and legends from many cultures, $20.05 (less 25% educator's discount).

19. Roessel, Robert, ed. *Coyote Stories of the Navajo People*. Phoenix: Navajo Curriculum Press, $3.95 (25% discount on bulk orders).

20. Taylor, Byrd. *When Clay Sings*. Charles Scribner's Sons, $4.95.

21. Zolotow, Charlotte. *The Sky Is Blue*. Harper, $4.75.

Multimedia

22. *Five Families*, AV kit, 5 filmstrips, 5 cassettes, and 1 teacher's guide. Scholastic, $69.50. This cultural awareness program for early childhood is designed to help the child perceive the variety of families and cultures in the United States, to help the child learn about her/his own particular family and culture and how the two are related, and to help the child derive a sense of pride from her/his family and culture.

23. *Folk Song Carnival*. Record arranged and sung by Hap Palmer, Children's Music Center, $6.95.

24. Jenkins, Ella. *We Are America's Children*. Folkway Records, $6.95.

25. *Passover*. Filmstrip and cassette, Spoken Arts, c/o Charles Wieser, $19.80.

26. *The Small Dancer*. Record containing dances from many cultures, Bowmar, $6.95.

27. *Why the Sun and the Moon Live in the Sky*. Filmstrip and cassette, ACI Media, c/o Charles Wieser, $16.25.

28. District-developed Multimedia Materials (contact Social Studies Office):

    Filmstrip, "Moon Festival" and "Red Envelopes," with cassette tape
    Filmstrip, "Caring as Seen Through Art"
    Cassette, "Singing Games from Many Cultures" and "Lullabies from Many Cultures"

LIST OF PRODUCERS
OF AUDIOVISUAL MATERIALS
REFERENCED IN *US: A CULTURAL MOSAIC*

ACI Media
c/o Charles Wieser, Assoc.
P. O. Box 535
El Toro, California 92630

Anti-Defamation League
of B'Nai B'Rith
6505 Wilshire Boulevard, Suite 814
Los Angeles, California 90048

Bowmar
622 Rodier Drive
Glendale, California 91201

Children's Music Center
5373 Pico Boulevard
Los Angeles, California 90019

Educational Activities
P. O. Box 392
Freeport, New York 11520

Human Sciences Press
Division of Behavioral Publications, Inc.
72 Fifth Avenue
New York, New York 10011

Lerner Publications Company
241 First Avenue, North
Minneapolis, Minnesota 55401

Lwswing Press
750 Adrian Way
San Rafael, California 94903

McGraw-Hill Book Company
Western Regional Office
8171 Redwood Highway
Novato, California 94947

QED
2921 West Alameda Avenue
P. O. Box 1608
Burbank, California 91507

Scholastic Records and Books
904 Sylvan Avenue
Englewood Cliffs, New Jersey 07632

Albert Whitman and Company
650 West Lake Street
Chicago, Illinois 60605